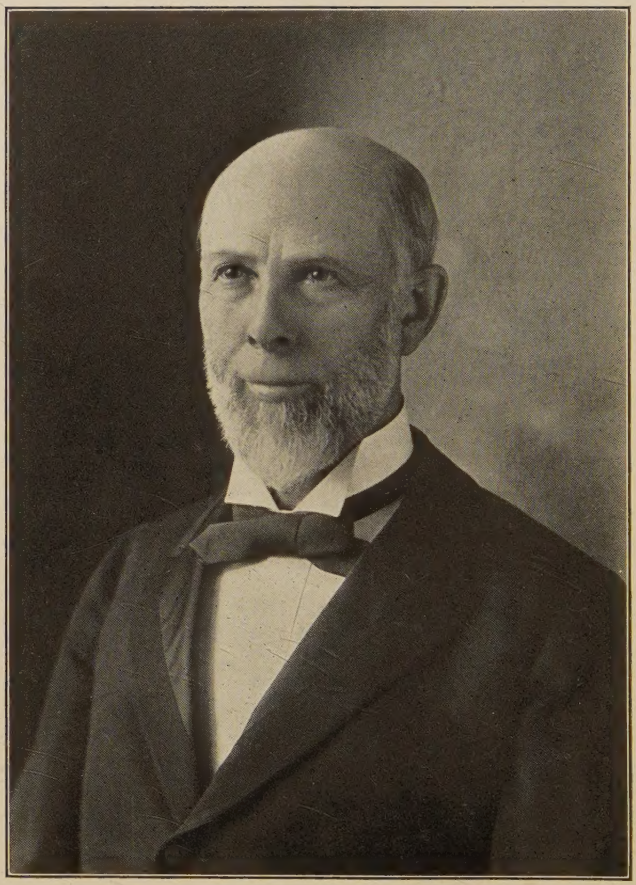
THE NEW AND LIVING WAY

LIBRARY
...OF...
Albright College
MYERSTOWN, PA.

Case 8
Shelf B
Number 26

Presented by Rev. J. W. Wachsle

MAY 16 1959



Milton S. Terry

THE NEW AND LIVING WAY

AN ORDERLY ARRANGEMENT AND EXPOSITION

OF THE

DOCTRINES OF CHRISTIAN EXPERIENCE

ACCORDING TO THE SCRIPTURES

BY

MILTON S. TERRY, D.D., LL.D.

Professor of Christian Doctrine in Garrett Biblical Institute

1840 - 1914

LIBRARY OF
United Theological Seminary

BT
21
.T477
1902

46858

Ὁδὸς πρόσφατος καὶ ζῶσα

NEW YORK: EATON & MAINS
CINCINNATI: JENNINGS & PYE

Copyright by
EATON & MAINS,
1902.

UNITED THEOLOGICAL SEMINARY

TO MY WIFE

WHO IN THE CHARM OF A PURE AND NOBLE LIFE HAS
FOR FORTY YEARS EXEMPLIFIED THE BEAUTY OF THE

NEW AND LIVING WAY

AY 16 1959

PREFACE.

THIS treatise aims to supply a desideratum in our religious literature, and yet it covers a series of topics on some of which more books and discussions have been written than on almost any other set of related themes. Our desire is to furnish a brief but comprehensive statement of the main facts of Christian experience, to formulate them in true logical order, and to expound them after the method of a strictly biblical theology. At the same time each doctrine is treated with due regard to its proportionate claims to the attention of the Christian believer. In order to appreciate fully these expositions of vital doctrine and to profit by the study, the reader ought to have his Bible (Revised Version) constantly at hand, and to note the position and relations of the chief proof-texts employed. Only as we observe how a biblical statement is set in its context, and how much it may be affected by the personality of the writer who put it on record, are we always able to judge of its real value as a proof-text of fundamental doctrine. Strictly speaking, our present work is a piece of biblical dogmatics rather than a section of systematic theology.

The above statement is in substance our apology for offering a new book on a group of doctrines already so extensively treated in the current literature of the Church. So far as I know, they have never been treated altogether in this conspicuously scriptural way. We have almost any number of separate discussions of the doctrines of sin, justification, personal assurance, sanctification, and the sacraments; and so it has come to pass that some of these subjects have received a notably disproportionate share of attention. We have scores of books on sanctification

or on holiness to one on some other aspects of Christian experience that stand in equal need of exposition. Bishop S. M. Merrill's little volume on *Aspects of Christian Experience* (Cincinnati, 1882) stands quite alone as an attempt to set forth all these related doctrines in their logical relations, and to give each topic its due proportion of attention. Bishop R. S. Foster's lectures on the *Philosophy of Christian Experience* (New York, 1891) cover much the same ground, but, as the title indicates, they assume the form of a philosophical discussion. All these subjects are treated also more or less fully in the standard works on systematic theology. But on the doctrine of sanctification we possess an exceptionally large amount of literature, and much of it, strange to say, is of a decidedly polemic character. Among the books of special value, written by Methodist authors, we mention *The Scripture Doctrine of Christian Perfection,* by George Peck (New York, 1842); *The Central Idea of Christianity,* by Jesse T. Peck (Boston, 1856); *Christian Purity,* by R. S. Foster (New York, 1869); *Possibilities of Grace,* by Asbury Lowrey (New York, 1884); *Growth in Holiness Toward Perfection,* by James Mudge (New York, 1895); *Sin and Holiness; or, What Is It to be Holy,* by D. W. C. Huntington (Cincinnati, 1898). Back of all these, and holding a noteworthy authority among Methodists, is John Wesley's *Plain Account of Christian Perfection,* and also his various sermons on this subject and on other related doctrines. Among the many special treatises on justification we need name only the extensive discussions of Faber, Owen, and Ritschl.

In all this literature, and in very much more of the same class, we fail to find a treatise in which these vitally related doctrines are presented in due propor-

tion and in logical order, and at the same time expounded after the methods of modern biblical theology. Some of the books above mentioned pay little or no attention to the exegesis and bearing of the scriptural teachings, and nearly all of them devote a large amount of argument to the issues of old Calvinistic and Arminian controversies, which ought to be now considered obsolete. In some writers we find pages given up to the discussion of such a question as whether entire sanctification is a permanent repression or a total eradication of human depravity. Others employ half a volume in disputing whether Wesley taught this or that particular form of the doctrine. Such discussions have a certain historical interest and value and may please speculative theologians, but they may well be ignored when we set ourselves to the single task of ascertaining solely what the Scriptures teach. And we have, accordingly, endeavored to avoid even the use of words and phrases which savor of old controversies. We go to the original texts of the Bible, and try to bring forth from them precisely what they have to tell us of the blessed experiences and possibilities of the NEW AND LIVING WAY which Jesus, the great Priest over the house of God, has opened for us into the Holy of Holies (Heb. x, 19-21). We have aimed to depict this WAY in its whole beautiful outline, not giving to justification, or to sanctification, or to the sacraments, or to any other one feature a disproportionate space, but assigning to every hallowed work of grace its true scriptural place and portion.

We have, furthermore, written with the hope and aim of supplying a manual adapted to a number of useful purposes. This little volume may serve as a probationer's guide to a scriptural understanding of the most vital truths of our holy religion. It may furnish

topics as well as a course of reading and study for various meetings of the Epworth League. It may be helpful as a class leader's manual to enhance the necessity of cultivating all the phases and possible experiences of a well-rounded Christian life. At the same time it may to some extent come in as a substitute for the now almost defunct catechisms of the Church. The various topics discussed are those which can be tested by personal experience as well as by the Scriptures, but the more transcendent doctrines of one ever-living God and Father, the saving mediation of Jesus Christ, and the mission and ministry of the Holy Spirit are everywhere assumed as fundamental. We have tried to keep clear of all religious shibboleths, and while making reasonable use of common theological terms, we have studied to avoid unnecessary technical words and dogmatic forms of speech. It is sincerely hoped that the work may be found thoroughly scientific and critical in its exegetical method, and also equally adapted to meet the wants of the unlearned reader. Even youthful adults of ordinary intelligence are not to be supposed incapable of understanding language analogous to that of the Scriptures themselves, and they will not be at all disturbed by the occasional citation of Hebrew or Greek words where the subject under discussion warrants it, and where the learned reader will be accommodated by it. Even these citations, which are in nearly all instances put in parentheses or in footnotes, may have an incidental educational value for some readers who expect at some time to acquaint themselves with the original languages of the Bible. They will enhance the value of the book with many, and in no case need they detract in the least from its real worth to any class of readers.

CONTENTS.

CHAPTER I.

PRELIMINARY STATEMENTS TOUCHING SIN AND DEATH.

PAGE

1. Primary Realities. 13
2. Necessary Limitations of Knowledge. 14
3. Appeal to Facts. 14
4. Human Sinfulness. 15
   (1) Human Personality. 15
   (2) Capacity for Originating Evil. 16
   (3) Origin of Sin not Otherwise Accounted for. . 16
   (4) Sense of Guilt and Shame Explained by Freedom of Volition. 17
5. Sin Conceived as Lawlessness. 17
6. Pauline Doctrine of Sin. 18
7. Guilt not Transmissible. 20
8. Degrees of Guilt. 21
9. The Way of Life. 22

CHAPTER II.

CONVICTION OF SIN, REPENTANCE, AND CONVERSION.

1. The Universal Consciousness of Sin. 24
2. Conviction of Sin. 25
   (1) Expressed in Penitential Psalms. 25
   (2) Described in Rom. vii. 27
3. Repentance. 29
4. Conversion. 30

CHAPTER III.

THE DOCTRINE OF FAITH.

PAGE

1. Doctrine of Paul. 33
   (1) Meaning of Eph. ii, 8. 33
   (2) Concept of Faith in the Epistle to Romans. . 34
2. Doctrine of Faith in the Epistle of James. . . . 36
3. Concept of Faith in the Epistle to the Hebrews. . . 37
4. Doctrine of Faith in the Gospels. 38
5. Confession. 40

CHAPTER IV.

FORGIVENESS OF SINS, JUSTIFICATION, AND RECONCILIATION.

1. Greek Words for Remission. 42
2. Peculiarity of Paul's Doctrine of Justification. . . 43
3. The Idea of Reconciliation. 45

CHAPTER V.

NEW BIRTH AND NEW LIFE.

1. Idea of New Birth in the Old Testament . . . 48
2. Doctrine of John iii, 3–8. 49
   (1) Born from Above. 49
   (2) Teaching of Titus iii, 5, and Eph. v, 26. . . 51
3. The Mystery of Spiritual Life. 56
4. Passing out of Death into Life. 59

CHAPTER VI.

SONSHIP, ADOPTION, ASSURANCE, AND SPIRITUAL FREEDOM.

1. A New Relationship. 60
2. Heirs, Sons, Children, and Beloved Children of God. . 62

PAGE
3. The Witness of the Spirit. 64
4. Boldness and Confidence. 65
5. Full Assurance. 66
6. Christian Freedom. 67

CHAPTER VII.

PROGRESS IN SPIRITUAL LIFE.

1. New Life Involves Growth. 71
2. Elements of Spiritual Growth. 72
3. Argument of Rom. vi. 74
4. Doctrine of 1 John iii, 9, 10. 75
5. Sanctification and Holiness. 77
6. Righteousness. 80
(1) In the Teaching of Jesus. 80
(2) The Doctrine of James. 81
(3) The Doctrine of Peter. 83
7. Christian Perfection. 85
8. The Christian Virtues, Especially Perfect Love. . . 87
9. Continual Cultivation and Growth. 91
10. The Discipline of Trial. 92

CHAPTER VIII.

MEANS AND METHODS OF PROMOTING SPIRITUAL LIFE.

1. The Fellowship of the Church. 96
2. Aim of all Churchly Ministries. 98
3. The Christian Sacraments. 100
(1) Christian Baptism. 102
(2) The Lord's Supper. 105
4. The Ministry of the Word. 106
5. Exercise in Works of Practical Godliness. . . . 111
6. Prayer. 111

CHAPTER IX.

ETERNAL LIFE.

PAGE

1. Meaning of the Phrase "Eternal Life." . . . 117
2. Spiritual Light. 118
3. Paul's View of Light and Liberty. 119
4. A Present Possession. 121
5. Endless Permanence in Life (in John's Gospel). . . 122
6. Eternal Life in Synoptic Gospels. 123
7. The Teaching of the Epistles. 124

CHAPTER X.

CONCLUDING WORDS.

1. Blessedness of the Way. 127
2. Well Called the New Way. 127
3. Well Called the Living Way. 128
4. Full of Comfort. 129
5. Call to Deeper Interest in the Heavenlies. . . . 129

THE NEW AND LIVING WAY.

CHAPTER I.

PRELIMINARY STATEMENTS TOUCHING SIN AND DEATH.

To a thinking being there can be nothing more real or more certain than his own existence. The immediate consciousness of his own personal experiences is a matter beyond which it is vain to carry any rational appeal. Man has also along with this assurance of his own personal being immediate cognizance of a world about him which is not himself, but of which he feels himself to be a part. He finds himself one of an innumerable company who exist amid conditions and experiences like his own. There comes with the growing knowledge of his own personality a perception of his dependence and his limitations. His various feelings, perceptions, and activities are to every man the most real things in the world. And there are also certain convictions, ideas, or truths, which command the assent of all thinking men. They find expression everywhere and always as the unanimous judgment of mankind. They command recognition in all our continued processes of thought, and whatsoever contradicts them can possess no authority over the human soul.

Necessary limitations.

At the same time there are many profound questions of religion which force themselves upon our attention and yet may be seen to lie so far beyond the limits of our knowledge and of our faculties of knowledge that it is impossible for us to answer them. It is therefore important that we duly recognize both our capabilities and our limitations. There have been dogmaticians who seem never to have been disturbed with a suspicion of their own competency to unravel all mysteries and all knowledge. They never stoop to analyze closely the principles or the methods of their own logical procedure; indeed, those who dogmatize most authoritatively seem generally quite unconscious of the need of logical method. They are even puzzled and confused when one questions their right to certain assumptions, or declines to accept their unverified conclusions.

Appeal to facts.

We shall seek in this little volume to direct the reader's attention to well-attested facts of Christian experience. Abstaining from all appearance of metaphysical speculation, and making continual appeal to that which may be repeatedly verified in the life of men,[1] we shall endeavor to outline

[1] In his epoch-making *Kritik of Pure Reason* Immanuel Kant points out the paralogisms of reason in all "transcendental dialectic," and maintains the impossibility of rational psychology, as transcending the powers of human reason, and so admonishes us that "nothing remains but to study the soul under the guidance of experience, and to keep ourselves within the limits of questions which do not go beyond the line where the material can be supplied by possible internal experience" (Max Müller's translation, pp. 309, 310. London, 1896). We may take exception to some of Kant's positions, but as to the necessity of the appeal to personal experience there seems no ground for doubt. The

the order and relations of the mighty working of the Holy Spirit whereby man enters into conscious favor and fellowship with God, becomes a coworker with him, and realizes his highest possibilities. Inasmuch as these doctrines of practical religious experience are of a nature to be verified by appeal to facts, we are not called upon in this presentation of them to entertain questions relating more specifically to the Godward side of the work of man's salvation. That this great salvation is the gift of God through the mediation of Jesus Christ is assumed throughout this entire exposition. The supernatural working of the Holy Spirit as the ever-living and immediate agent of "God in Christ reconciling the world unto himself" is both a fact and a doctrine of fundamental importance; but, like the doctrine of God, the Father Almighty, it lies outside the plan and scope of this volume, which deals exclusively with positive facts of human experience.

Human sinfulness.

We have first of all to make some note of the facts of human sinfulness. Our limits and scope do not permit us to enter upon a detailed discussion of these various facts, but we must keep in mind that the personality of each human being consists of the self-conscious unity of intelligence, sensibility, and the power of volition. The possession of these godlike faculties exalts man above all other living creatures of the earth, and stamps him

---

real experiences of sane men are not illusions, but the material out of which our understanding must formulate and estimate all truths that may be known.

with "the image and likeness of God." He is the creation and offspring of God. But along with this superior nature there exists in man the capacity for originating and perpetuating moral evil. Temptations of manifold character may assail the sensibility and the intellect, but these by themselves need not injure the moral nature; when promptly resisted they serve rather to strengthen the moral powers. But when by his own unnecessitated act of volition man knowingly transgresses the will of God there follows at once the consciousness of guilt. And so sin has entered into the world and is as widespread as the human race. It is an evil too terrible and too deeply seated in the human heart to be ignored. Man's natural constitution was made for goodness, and for the exercise of all pure and noble qualities, but sin in its working has brought all manner of moral disorder into the life and activities of the human race. It is not a mere matter of physical disturbance, or of bodily weakness and pain. It cannot be satisfactorily explained as arising from the necessary limitations and consequent imperfection of man as a dependent being; for then must it be necessarily inseparable from all creature life. The notion that matter is essentially evil, and that man's contact with material elements is the cause or the explanation of his sinfulness, is incompatible with the real nature of sin. For sinfulness, wickedness, transgression, and guilt are meaningless terms when applied to material elements; they are predicable only of the spiritual nature of man. Similarly unsatisfactory

and insufficient are all theories which seek to explain the facts of sin as necessary stages in the processes of human development. The only adequate explanation of sin, as we know it in personal experience, is that which traces it to free and responsible volition, and this explanation accords with the teaching of Scripture and the universal moral sense of mankind.

The fact of guilt and shame as a consequence of transgression has its explanation, accordingly, in man's moral freedom. The power of the will to accept or reject an offered good, to keep or violate a given law, is a fundamental fact of our spiritual nature. It is implied in every commandment, warning, admonition, and exhortation to accept God's mercy or to obey the word of truth. According to 1 John iii, 4, "sin is lawlessness" (*ἀνομία*), and a strict construction of this statement implies that sin is not only transgression of law, but also all contempt of law, and all disconformity to law. The law of God takes cognizance not of outward acts only, but also of the thoughts and intents of the heart. It searches the desires, the emotions, and all that enters into the moral life of man, and condemns every departure from its perfect standard of righteousness. And so "all unrighteousness (*ἀδικία*) is sin" (1 John v, 17), and lawlessness and transgression must needs place the sinner in a condition of separation from God. Conceived in the highest sense, the law of God is but a revelation of the nature of the Holy One himself, and must needs be "holy, and righteous, and good"

Sin conceived as lawlessness.

(Rom. vii, 12);[1] and therefore any personal disconformity thereto involves alienation from God.

Such alienation from God naturally begets an enmity toward God and a controlling selfishness. The persistent sinner puts himself in the place of his Creator, and produces rebellion and disorder in the moral world. According to the teaching of Paul, the entire human race is under the general condemnation of sin. A sort of taint or corruption of the moral nature originated with the trespass of the first man, and has been universally propagated in the world.[2] A spiritual deadness, "death through sin," is an idea which readily connects with the apostle's peculiar doctrine of "sin in the flesh." "When we were in the flesh," he says, "the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death" (Rom. vii, 5). He speaks of the "likeness of the flesh of sin," of "walking after the flesh," and "minding the things of the flesh." He declares that "the mind of the flesh is

Pauline doctrine of sin.

[1] So Wesley in his sermon on the text cited above: "This law is an incorruptible picture of the high and holy ONE that inhabiteth eternity. . . . It is the face of God unveiled; God manifested to his creatures as they are able to bear it. . . . It is the heart of God disclosed to man. Yea, in some sense we may apply to this law what the apostle says of his Son, it is *the streaming forth of his glory, the express image of his person.*"—*Sermons,* vol. i, p. 309. New York, 1854.

[2] It is worthy of note that the peculiar concept of sin as originating with one man and passing thence unto all men, "for that all sinned" (Rom. v, 12), is peculiar to Paul. No other biblical writer has set forth such a doctrine as that "through the one man's disobedience the many were made sinners" (verse 19). Compare, however, Fourth Ezra iii, 7; Apocalypse of Baruch xvii, 3; xxiii, 4; Ecclesiasticus xxv, 24; and see Meyer's and Sanday's Commentaries on Romans, *in loco.*

death," and "if ye live after the flesh, ye must die" (Rom. viii, 3-6, 13). In these and other parallel statements the word *flesh* evidently denotes the lower, sensuous nature of man, dominated by sin, and thus exercising control over the conscience and the spiritual life. The apostle does not think of sin as originating in the sensuous nature; much less does he hold the doctrine of an inherent and necessary sinfulness of the flesh, or conceive of matter as essentially sinful. His doctrine is profound and far-reaching. He makes use of those Greek words (*ἁμαρτία, παράβασις, παράπτωμα*) which designate sin as a culpable missing of the mark, a violation, transgression, and trespass of known law through the exercise of personal volition. Sin thus entered the world by the trespass of one man; it has abounded through many trespasses and "reigned in death," and, accordingly, the sinfulness of man is represented as a state of death. Those who live in the lusts of the flesh are "dead through trespasses and sins" (Eph. ii, 1, 5; comp. v, 14; Col. ii, 13); and "the mind of the flesh is death" (Rom. viii, 6). James also tells us that "sin, when it is full-grown, bringeth forth death" (i, 15). When, therefore, Paul speaks of death as "the wages of sin" (Rom. vi, 23), and as having passed unto all men because of sin (v, 12), he contemplates, not the separation of man's body and soul in physical death, but the alienation of the spiritual nature of man from God, which is the sure result of sin. "The sting of death is sin" (1 Cor. xv, 56), and sin, in order to manifest its destructive nature as

sin, works so as to bring about spiritual death through a righteous law deeply written in the moral nature of man (Rom. vii, 13). This condition of spiritual death, as the penal consequence of sin, involves "wrath and indignation, tribulation, and anguish upon every soul of man that worketh evil" (Rom. ii, 8, 9), and the certain death announced as the penalty of man's first disobedience (Gen. ii, 17) is to be understood as the moral and spiritual deadness which follows willful transgression and constitutes the fearful curse of sin.[1]

Guilt not transmissible.

The universal sinfulness of man is a fact everywhere recognized in the Scriptures, and is often spoken of as the common depravity of the race. It is depicted by psalmists and prophets as congenital with every one that is born of woman. There are certain forms of evil which may be perpetuated by heredity, and God is said to "visit the iniquity of the fathers upon the children, upon the third and upon the fourth generation" (Exod. xx, 5; Num. xiv, 18). But such visitation of evil upon successive generations is not to be construed as an imputation of personal guilt. It is impossible in the

[1] The widespread notion that physical death is a penal consequence of Adam's sin has been a natural inference, perhaps, from our familiarity with the death penalty for capital crime, and with its solemn sanction in the Mosaic laws. But this is a mistaken inference. The law of decay and dissolution is a part of the order stamped on the nature of all living organisms, both animal and vegetable. Ages before man appeared on earth this law was working in all such organisms, and there is no sufficient reason to suppose that, if sin had never entered the world, man would have been any exception to this universal law. Physical death may at times take on aggravated forms by reason of sin in the sufferer, but in itself need not be considered an evil or a necessary result of sin.

nature of things that either guilt or righteousness should be transmitted from parent to child. Hence it is written, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deut. xxiv, 16; 2 Kings xiv, 6; Jer. xxxi, 29, 30). "The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. xviii, 20). Hence we should avoid the unscriptural and misleading notion that depravity, as transmitted or inherited, carries with it elements of personal guilt. Only as the free conscious soul personally appropriates the depravity, and makes it part and parcel of his own individual life, can any punishable guilt be justly imputed.[1]

Different degrees of sin and guilt are recognized in the Scriptures and in the moral sense of man. Sin becomes deepened and strengthened in the heart by continuous disobedience and resistance of the calls of God, and most culpable obduracy is the result. Degrees of guilt are estimated by the position, knowledge, abilities, and relative responsibility of individuals and of communities. Jesus spoke of those who should be "beaten with many

Degrees of guilt.

[1] Compare *Whedon on the Will,* in his able chapter on "The Free Appropriation of Our Depraved Nature," pp. 338-343. New York, 1892. Also Miley, *Systematic Theology,* on the "Doctrine of Native Demerit," vol. i, pp. 510-533.

stripes and with few stripes" (Luke xii, 47), and he declared that it would be more tolerable in the judgment for Sodom and Gomorrah than for the city that rejected his Gospel (Matt. x, 15). A persistent hardening of one's heart may be carried to the extreme of quenching the Holy Spirit (1 Thess. v, 19), and involving oneself in the guilty bonds of "an eternal sin" (Mark iii, 29). For a fixed habit of willful rejection of God's open truth results in an unchangeableness of character which daringly closes the only door of hope, keeps crucifying Christ afresh, and faces with stoical indifference "a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries" (Heb. vi, 4-8; x, 26, 27).

Our survey of the "new and living way" which leads into "the secret place of the Most High" must first of all take cognizance of these facts of human sinfulness. Out of all this darkness, culpability, and wretchedness of sin and death there is "a pure highway,[1] and it is called the way of holiness" (Isa. xxxv, 8). It is "the way of the tree of life" (Gen. iii, 24); "the way of the righteous" (Psa. i, 6), and "the way of Jehovah" (Jer. v, 4); "the way of peace" (Isa. lix, 8; Luke i, 79), and "the way of the truth" (2 Pet. ii, 2); "the way of salvation" (Acts xvi, 17), "the narrow (or *straitened*)[2] way that leadeth unto life" (Matt.

The way of life.

[1] So the Septuagint, ὁδὸς καθαρά, which here seems to evince a better text than that of the Masorites.

[2] The Greek word is τεθλιμμένη, *compressed, restricted.* Clement of Alexandria, about the beginning of the third century, wrote: "The Gos-

vii, 14), "the way of the Lord," and "the way of God" (Acts xviii, 25, 26), which, in the Acts of the Apostles, is repeatedly called "THE WAY" (ix, 2; xix, 9, 23; xxii, 4; xxiv, 14, 22), as if thereby to emphasize the Christian religion as the only true path of life. Jesus calls himself "the way, and the truth and the life" (John xiv, 6), because, as Paul puts it (Eph. ii, 18), "Through him we have our access in one Spirit unto the Father."

---

pel supposes two ways, one *narrow and confined,* which is circumscribed according to commandments and prohibitions, and the opposite one, which leads to destruction, is broad and roomy."—*Stromata,* book v, chap. v. Compare the opening words of the *Teaching of the Twelve Apostles:* "Two ways there are, one of life and one of death."

CHAPTER II.

CONVICTION, REPENTANCE, AND CONVERSION.

Universal consciousness of sin.

ACCORDING to the foregoing chapter our study of the way of salvation must needs take due notice of man's universal consciousness of sin. We are by nature moral and religious beings, but have so fallen as to be conspicuously under the dominion of sin. From the condemning power of this dominion no individual of the race appears to be exempt. But it is often seen that during the period of childhood pious example and careful religious training turn the tender heart toward God. The habit and sentiments of prayer may be inculcated as soon as the child learns to speak and is able to distinguish between good and evil. Such early piety may blossom into beautiful young manhood and womanhood, attain in time an admirable maturity, and exhibit a human life remarkably separate from sin and sinners. But such examples are exceedingly rare. Jesus Christ is represented as holy, harmless, undefiled, and separate from sin all his life, and is entitled to be called "the Righteous One." We have no sufficient knowledge to affirm the actual existence of one such perfect being in the world to-day, or that there ever has been one such person aside from the man Christ Jesus. We find, on the contrary, that those whose lives have from childhood

shown remarkable freedom from all appearances of evil confess their consciousness of errors, blameworthy weaknesses, and culpable shortcomings. Some of the most eminent saints of history were sometime slaves of sin.

We shall, accordingly, begin our inquiry into the origin and development of spiritual life in the individual with a due recognition of his personal consciousness of sin. The sense of guilt, awakened in the soul by a revelation of God's truth and of his "wrath against all ungodliness and unrighteousness of men" (Rom. i, 18), is properly among the very first experiences of the sinner who would have peace with God, and is appropriately called conviction of sin. It arises from a vivid perception of the nature of sin and of the holiness of God. A living, moving contact of the Spirit of God with the heart of his human offspring flashes strong light upon his understanding, and in that light he sees and feels his personal alienation from Him that is holy and just and good, and he becomes deeply troubled. Such contact of God's Spirit and truth with our spiritual nature may be effected in many unseen ways; we cannot discern the process; but the result is always to compel the man to see himself a sinner before God. The power of this conviction will naturally vary according to the measure of guilt. Some of the clearest expressions of the sense of sinfulness and guilt found in the Old Testament Scriptures appear in the penitential psalms. Not infrequently

Conviction of sin.

The Penitential Psalms.

the anguish bewailed appears to be intensified by the belief that the bitter sufferings of mind and body are direct judgments of God, the rebukes of his hot displeasure and chastenings on account of sins and shortcomings. Thus in Psa. xxxviii, 1-4, an agonizing penitent exclaims:

"O Jehovah, rebuke me not in thy wrath:
Neither chasten me in thy hot displeasure.
For thine arrows stick fast in me,
And thy hand presseth me sore.
There is no soundness in my flesh because of thine indignation;
Neither is there any peace in my bones because of my sin.
For mine iniquities are gone over mine head:
As an heavy burden they are too heavy for me."

In Psa. li, 1-3, we note the humble acknowledgment of *transgressions, iniquity,* and *sin.* These three terms may be here regarded as possessing distinctive significance. The first denotes actual trespasses, deliberate acts of sin, among which was some terrible "bloodguiltiness" mentioned in verse 14. The second suggests the inbred corruption of a depraved nature, which the supplicant conceives as cleaving to him from his birth (verse 5). The third is a more generic word (חטאת), and may here refer not only to the idea of failure, a missing of the mark, but also to the accumulated sinfulness of an impure heart and a long course of wicked conduct. How the awakened conscience abhors such a hideous load! It looks like a mass of broken bones (verse 8). But the most terrible fact in this poetic picture of a crushed and broken heart is the sinner's knowledge

Psa. li.

that he has done all this evil in the very eyes of God. "Against thee, thee only, have I sinned" (verse 4). The most profound conception and conviction of the exceeding sinfulness of sin is that which sees it as open opposition to the Holy One. So in his deep contrition David cried, "I have sinned against Jehovah" (2 Sam. xii, 13).

The most remarkable description of conviction of sin found in the New Testament is that which is given by Paul in the seventh chapter of Romans. Verses 7-13 inform us how the law of God operates as a holy revealer of sin, and verses 14-25 are a vivid word picture of the inner struggles of an awakened sinner. The real meaning and purpose of this remarkable passage have been greatly obscured by the bare question of its fitness or unfitness to represent the experiences of a regenerate man. It serves rather to show the power of the holy law of God to reveal the knowledge of sin to human consciousness. This is so obvious in verses 7-13 that no one calls it in question. The statement of verse 9 is suggestive: "I was alive apart from law once; but the commandment coming (like that which prohibits coveting, verse 7), sin sprung up into life, and I died." That is to say: There was a former time (*ποτέ*), which seems now like a far-off blessed memory of childhood innocence, when I had no sense of sin and guilt; but the law said to me, "Thou shalt not covet;" whereupon sin found a base of operation (*ἀφορμήν*), a great opportunity, and "through the commandment wrought in me all manner

Rom. vii.

of coveting" (verse 8); and so, to the same extent that "sin sprung up into life," my better nature died. "Did then the good become death to me?" he asks in verse 13. No, no, he answers, but by the operation of the good and holy law sin itself has been displayed as preeminently sinful. Its true nature, its deadly working, is thus brought to light, and the law of God in its inmost essence is recognized as spiritual, divine, possessing the power and character of the Holy Spirit for the work of conviction of sin (comp. John xvi, 8). In verse 14 we notice a change of tense from past to present. It serves the purpose of rhetorical emphasis, and aims to set as in a living picture before the reader's eye the life and death struggle of an awakened sinner. The writer continues the use of the first person, for he undoubtedly is giving his own personal experience as memory and deep emotion combine to make it very present to his thought. The three words employed in verses 15, 18, and 21—"I understand not" (*οὐ γινώσκω*), "I know" (*οἶδα*), "I find" (*εὑρίσκω*) —are suggestive of various aspects of the struggle, and may perhaps be regarded in their connection as involving an enslavement of the understanding, the affections, and the will. For in verses 14-17 he represents his understanding as in some sort of bonds; in 18-20 he shows how the fleshly nature has dominion over him; and in 21-24 the law in his members which wars against the law of his mind keeps bringing him into such a bitter consciousness of captivity to the law of sin that he cries out in agony of spirit, "O wretched

man that I am!" He conceives himself bound fast to a dead body, the body of a sinful human nature, which he has already, in vi, 6, spoken of as "our old man" and "the body of sin."

Such an analysis of the conviction of sin in a human soul could be made only by a mind of deep spiritual insight. It is a diagnosis of personal experience which only the most gifted and spiritual among men can fully appreciate. But a similar conviction of sin, wrought in the heart by the Spirit of God, yet varying greatly with different individuals, has been the experience of millions. To some extent it is manifest in the little child when he first comes to know good and evil; it is often very powerful in the wayward youth, when arrested by some call of God and brought to acknowledge his sin and folly; it is sometimes overwhelming in a hardened sinner, who has long stifled convictions of truth and right, and at last comes to genuine repentance. Such great varieties of personal experience are capable, however, in the last analysis, of such a portrayal as that found in Rom. vii.

When such conviction of sin is accompanied by a real sorrow of heart and strong desire to escape from its condemnation and turn unto God it becomes what is called *repentance.* This term is commonly defined as a godly sorrow for sin, a definition warranted by the language of 2 Cor. vii, 10: "Godly sorrow worketh repentance unto salvation;" although in this statement the apostle has prominently in mind the sadness (λυπή) and mourning

Repentance.

(ὀδυρμός) which his former epistle had caused the Corinthians. The New Testament word for repentance is μετάνοια, and means a *change of mind;* but in usage it means more than a mere change of opinion or sentiment. It is a moral change, and involves not only a deep sorrow for sin, but also an abhorrence of it; a loathing of its guilt and shame, and a yearning to be delivered from its power. In fact, the usage of the word in the New Testament seems to presuppose that the truly penitent soul always turns to God and finds forgiveness of sin. It may, then, be inferred that as a rule every sinner, in whom God's holy law reveals the damning power of sin, and who truly repents of his sins, experiences a change of mind and of spiritual character. To use words peculiar to John, he "passes out of death into life" (1 John iii, 14; John v, 24). Therefore the change is spoken of in Acts xi, 18, as a "repentance unto life," and in 2 Tim. ii, 25, as "repentance unto a full knowledge of truth." It is a change of heart that at once tends toward life, and leads unto the knowledge of God's truth and love.

Such turning unto God which accompanies repentance is called *conversion* (ἐπιστροφή.) We observe that the exhortation of Acts iii, 19, is, "Repent ye therefore, and turn ye (ἐπιστρέψατε, *be ye converted*), that your sins may be blotted out." The conversion of men to Christ by the ministry of the apostles is called a "turning unto the Lord" (Acts ix, 35; xi, 21; xv, 19). The preaching of Paul, both to Jews and

Conversion.

Gentiles, was "to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they might receive remission of sins." His declaration was "that they should repent and turn to God, doing works worthy of repentance" (Acts xxvi, 18-20). "The conversion of the Gentiles" (Acts xv, 3) means their turning away from their former habits of life, from the sins and immoralities to which they had been addicted, and from the service of idols, to the adoption of a new and better life (comp. 1 Thess. i, 9; Eph. ii, 11-13; iv, 17-25; v, 8; Col. i, 21). Thus conversion, in the full Christian sense, involves repentance and a turning from sin to the service of the living God. It involves a radical revolution of the course of life, by which a new direction is given to all the activities of mind and soul and heart. Hence its necessary connection with remission of sins as well as with conviction of sin and the godly sorrow which true repentance shows.

In Rom. ii, 4, Paul speaks of the goodness of God as leading (*ἄγω*, in the sense of *moving* and *directing)* unto repentance, and in Acts v, 31; xi, 18; 2 Tim. ii, 25, repentance is referred to as a gift of God. But if it be a gift of God some one will ask why then man should be called on to repent and turn to God. The matter explains itself when we keep in mind the doctrine of conviction of sin as already described. There can be no genuine repentance in the soul without an antecedent conviction of sin by the revealing law and Spirit of God. In thinking of repentance as God's gift

we have in mind the indispensable gracious conditions which lead to repentance. God first flashes light upon the darkened understanding; he reveals the knowledge of sin, and by the working of his Holy Spirit begets a longing for deliverance from sin. All this is the necessary preliminary to a godly sorrow for sin, and may well be spoken of as the gift of God. But when all this work of conviction is wrought in the heart it yet remains for the conscious soul with its own freedom of will to respond to such calls to repentance as we find in Matt. iii, 2, 8; iv, 17; Mark i, 15; Luke xiii, 3, 5; Acts ii, 38; iii, 19; viii, 22. After this manner we also see both the self-consistency and the significance of such apparently contradictory statements as those of Jesus in John vi, 44, and v, 40: "No man can come to me, except the Father draw him," and "Ye will not come to me, that ye may have life." It is the part of God first to draw and lead by the convicting operations of his Spirit; and after this is done, or rather in connection with it, the penitent sinner must himself repent and turn unto God. So repentance may be conceived and spoken of both as a responsible act of the convicted sinner and also as a gracious gift of God.

CHAPTER III.

THE DOCTRINE OF FAITH.

THERE is a somewhat mystical doctrine of faith peculiar to the writings of Paul. We read in Eph. ii, 8, "By grace have ye been saved through faith; and that not of yourselves; God's is the gift." Some interpreters here understand the demonstrative τοῦτο, *that,* to refer to the word *faith* immediately preceding; but in that case we surely should have had the feminine αὕτη to correspond with πίστις, which is always feminine. The pronoun refers rather to the idea of *being saved* (the σεσωσμένον εἶναι) *by grace* which is made emphatic in the preceding clause. The foregoing context shows that this gracious gift of salvation is a quickening and raising up into spiritual life of those who were "dead through trespasses and sins." The merit and glory of it all are ascribed to the mercy, love, kindness, and grace of God in Jesus Christ. This way of salvation is spoken of in Eph. iii, 10-12, as an exhibition of "the manifold wisdom of God, according to a purpose of the ages which he purposed in Christ Jesus our Lord, in whom we have boldness and access in confidence through our faith in him." Repentance leads unto this great salvation, but the saving grace must, according to Paul, be appropriated by an act of faith in God.

Doctrine of Paul. Eph. ii, 8.

"Repent ye, and believe in the Gospel," says Jesus (Mark i, 15). Hence it is obviously improper to call faith a gift of God when the word is used in reference to a responsible act and attitude of an individual.[1] Faith that appropriates the saving grace of God and leads to salvation is a free act of the soul. Man is called upon to "have faith in God," to "believe on the Lord Jesus Christ," and the belief required is not merely an assent of the mind to that which is good, nor the exercise of reason and judgment in approving wholesome doctrines. It is a conscious willing surrender of the heart to the righteous claims of God, and a throwing oneself, so to speak, in full confidence on the divine Saviour. In the highest and holiest sense, faith is TRUST.[2]

---

[1] The different concepts and shades of meaning which attach to the word πίστις in the New Testament is a question by itself. In some passages it may connote the antecedents and consequences of the act of saving faith, and be spoken of as a divine possession (1 Cor. xii, 9; James ii, 1, 14); in others it seems to be used as meaning the substance of the Gospel itself (Gal. i, 23; Eph. iv, 13; Jude, verses 3 and 20; and perhaps 1 Tim. i, 19; iv, 1; v, 8); in others it suggests the idea of fidelity (Titus ii, 10; Gal. v, 22). These secondary and modified meanings of the word have no necessary connection with the Pauline doctrine of faith as means and condition of salvation. See Lightfoot's dissertation on "The Words Denoting Faith" in his *Epistle to the Galatians,* pp. 154-158. London, 1890.

[2] "The term *faith* can scarcely be said to occur at all in the Hebrew Scriptures of the Old Testament. It is indeed a characteristic token of the difference between the two covenants, that under the law the '*fear* of the Lord' holds very much the same place as '*faith* in God,' '*faith* in Christ,' under the Gospel. *Awe* is the prominent idea in the earlier dispensation, *trust* in the later. At the same time, though the word itself is not found in the Old Testament, the idea is not absent; for indeed a trust in the Infinite and Unseen, subordinating thereto all interests that are finite and transitory, is the very essence of the higher spiritual life."—Lightfoot, *Epistle to the Galatians,* p. 159.

The great theme of the Epistle to the Romans is the doctrine that the Gospel "is the power of God unto salvation to everyone who believes." Having shown that the whole world is fallen under the condemning judgment of God, the apostle announces as a fundamental truth that "now, apart from the law, a righteousness of God has been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe" (iii, 21, 22). Here is presented in substance the whole Pauline idea of the attainment of personal righteousness. It is not by the performance of the works of the law; it comes not by way of merit from anything which fallen man can do; it comes solely by an act of faith in the efficacy of "the redemption that is in Jesus Christ, whom God set forth to be a propitiation through faith in his blood." The faith which is here contemplated is a sort of means and condition of receiving the benefit of redemption. It is an act and also a subjective state or attitude of the soul for which the person hoping to be saved is held responsible.

Epistle to the Romans.

In the fourth chapter of Romans this idea of saving faith is illustrated in a number of points by the example of Abraham. It is pointed out (1) that the patriarch's trust in God "was reckoned unto him for righteousness." It was, accordingly, not by works, but by an act of faith, that he was accounted righteous before God, and his subjective relation to the judgment of God was clearly a

Rom. iv.

faith-righteousness (verses 1-5). (2) A confirmation of this doctrine is also found in David's words (Psa. xxxii, 1, 2), where they are pronounced blessed "whose sins are covered," and "to whom the Lord will not reckon sin" (6-8). (3) The apostle next shows that this blessedness came to Abraham before he had received the sign and seal of circumcision, and must therefore be independent of such outward rites (9-12). (4) For the same reason this righteousness of faith is also apart from works of law, for it cannot be attained through that which works wrath by its fearful revelation of the damning guilt of sin (13-17). (5) Abraham's faith, moreover, was an example of unwavering confidence in God's word. "Believing in hope against hope," and having his heart set on God's promise, "he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised he was able also to perform" (18-22). Finally, (6) he alleges that this sublime example of faith in God stands written in the Scriptures as a monumental witness for all believers in Jesus Christ (23-25). This example of Abraham is also adduced in the Epistle to the Galatians (iii, 6-29), and is there made to establish the same doctrine of faith as the means of justification.

Doctrine of James.

But in the Epistle of James (ii, 21-23) the faith of Abraham as shown in his readiness to offer Isaac upon the altar is brought forward to prove that faith is not only essential to initiate the believer in righteousness, but also to carry forward

the new life of devotion to God. In this later example written in the history of Abraham it is seen "that the faith wrought with his works, and (as a result issuing) from the works the faith was made perfect." The substance of doctrine in both Paul and James is certainly in accord with the fundamental truth that any and every soul of man who has been convicted of sin, and repents and turns unto God in faith, must also "do works worthy of repentance" (Acts xxvi, 20; comp. Matt. iii, 8; Luke iii, 8). Paul makes it very emphatic that one who becomes dead to sin cannot any longer live therein (Rom. vi, 1). It is not, therefore, in any fundamental way that James and Paul differ in their teaching about faith and justification before God. But they do differ, and each writer is to be studied and estimated by a careful attention to his peculiar point of view. James wishes to give strong testimony against such as are forgetful hearers and not actual doers of the word of truth (i, 22-25), and he insists rightly that the only faith which is genuine and profitable is that which is shown by good works (ii, 14-18). This is an aspect of faith which Paul, according to Gal. v, 6, could certainly not oppose.

Still another concept of faith is set forth in the Epistle to the Hebrews, and definitely described as the "substance of things hoped for, a conviction of things not seen" (xi, 1). Epistle to the Hebrews.

As the etymology of the Greek word translated *substance* (*ὑπόστασις*) suggests, faith is here conceived as the *underlying basis* of the believer's hopes, and at the

same time as a profound inward conviction (ἔλεγχος, *proof*) of the reality of things not seen by fleshly eyes. This conception of faith, as illustrated by the examples of ancient worthies mentioned in this chapter, contemplates that holy trust in God which leads to active and loving obedience. It is, perhaps, more closely related to the doctrine of James than to the Pauline idea of a faith apart from the works of the law. Nevertheless, the faith by which we apprehend the work of God in creation (verse 3) is essentially the same as that by which we apprehend the grace of God in Jesus Christ. The faith of Abel is conceived as the means "through which he had witness borne to him that he was righteous" (verse 4). And all the godly acts and heavenly hopes of the long list of worthies were inspired by a conviction and assurance of invisible realities akin to what the repentant sinner realizes when he accepts the redemption of Christ. In every case "the one who comes to God must believe that he is, and that he is a rewarder of them that seek after him" (verse 6). Such faith ever tends "to a preserving of the soul" (εἰς περιποίησιν ψυχῆς, Heb. x, 39). Whether exercised by the penitent sinner or by the hopeful saint, it unites the confiding soul with God.

Doctrine of faith in Gospels.

The doctrine of faith occupies a prominent place in the teaching of Jesus. His earliest preaching was, "Repent ye, and believe in the gospel" (Mark i, 15), and his latest commission, according to Mark xvi, 16, "He that believeth and is baptized shall be saved; but he that disbelieveth

shall be condemned." Here faith is obviously an act and responsible attitude of trust, and is made a condition of salvation. A corresponding passage in John's Gospel (iii, 36) is in noticeable harmony with the main elements of the Pauline doctrine: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

In his works of healing Jesus made much of the faith in him which was exercised by those who sought his help. "O woman, great is thy faith!" he exclaimed before the Canaanitish woman who besought him for her daughter (Matt. xv, 28; comp. viii, 10; ix, 2, and Luke vii, 9). To another woman he said, "Daughter, be of good cheer; thy faith hath saved thee. And the woman was saved from that hour" (Matt. ix, 22). To the blind men who cried for his favor he said, "According to your faith be it done unto you. And their eyes were opened" (Matt. ix, 29). He taught his disciples that they might remove mountains by faith (Matt. xvii, 20; xxi, 21; Mark xi, 23; comp. 1 Cor. xiii, 2), and said in the same connection, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." He seems almost to employ hyperbole when he declares, "All things are possible to him that believeth" (Mark ix, 23). Many other examples in the Synoptic Gospels teach the same doctrine of faith, as a condition and means of obtaining the gracious help of God and of Christ.

In the Gospel of John, as the one passage already

cited shows, faith is essential to salvation in Christ. "The right to become children of God" is given "to them that believe on his name" (i, 12; comp. ii, 23; iii, 18; 1 John iii, 23; v, 13).[1] The great text in iii, 16, affirms that "whosoever believeth on" the only begotten Son of God shall not perish, but have eternal life. In v, 24, it is declared that "he who heareth my word and believeth on him that sent me, hath eternal life, and cometh not into judgment." The same truth is reiterated in one form and another so as to be a characteristic formula of this Johannine Gospel (comp. vi, 29, 35, 47; vii, 38; ix, 35-38; xi, 25, 26; xiv, 1, 11, 12). In fact this Gospel claims to have been written "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (xx, 31).

Confession.

The act of personal confession may also well be mentioned in connection with this doctrine of faith. The two are closely associated in Rom. x, 9, 10: "If thou wilt confess the word with thy mouth, that Jesus is Lord, and wilt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart one believes unto righteousness, and with the mouth confession is made unto salvation." Some such confession of Christ is spoken of in Luke xii, 8, 9, as opposed to a denial in the presence of men (comp. Matt. x, 32; 1 John iv,

[1] It is worthy of note that the word *faith* (πίστις) does not occur in John's Gospel, and appears only once in the Epistle (1 John v, 4), where it is called "the victory that overcame the world."

2, 3, 15). In the initial experience of salvation confession of sins must needs accompany the act of faith and the confession of Jesus Christ as Lord; for "if we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i, 9; comp. Matt. iii, 6).

CHAPTER IV.

FORGIVENESS OF SINS, JUSTIFICATION, AND RECONCILIATION.

ACCORDING to the words of Acts iii, 19, repentance and conversion are essentially preliminary to the blotting out of sins (*τὸ ἐξαλιφθῆναι τὰς ἁμαρτίας*), and the personal act of faith is the means whereby this blessed result is realized. But this idea of a removel of sin as a blotting out, wiping off, erasure, or obliteration (*ἐξαλείφω*) of the sins of a human soul calls for separate examination. There are two Greek words in the New Testament which especially deserve our attention in connection with this subject, namely, *ἄφεσις* (*ἁμαρτιῶν*) and *δικαιόω*. The former may be translated *remission, pardon,* or *forgiveness* of sins; the latter means rather to *justify, acquit, clear from guilt, pronounce righteous.* Both terms contain a measure of forensic and juridical significance, and suggest the idea of a prisoner, a debtor, or a guilty person, whose merited penalty is discharged by order of a competent court. When such an act of pardon restores friendly relations between the offender and the party who has been wronged, it not only remits the penalty, but may also include the further idea of personal forgiveness, so that reconciliation is effected between those who were at enmity. Applying these analogies to the relations between a guilty sin-

Greek words for remission.

ner and the most holy God, we may discern a wonderful depth of meaning in such a statement as that of 2 Cor. v, 19: "God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses." The trespasses are blotted out, removed, reckoned as if they had not been. According to Paul the sinner is freely justified through faith by the grace of God (Rom. iii, 24), and being thus justified he has "peace with God," and access into a state of blessed and glorious hope, having the love of God shed abroad in his heart by the Holy Spirit (Rom. v, 1-4). "We reckon therefore," he says (iii, 28), "that a man is justified by faith apart from the works of the law." He maintains (vii, 6) that "we have been discharged from the law, having died to that in which we were held down, so as to serve in newness of spirit." The wretched captive, whose struggle we saw depicted in Rom. vii, 15-25, accepts by faith the gracious pardon, obtains remission of sins, and "thanks God through Jesus Christ our Lord."

Peculiarity of Paul's doctrine.

The chief peculiarity of Paul's doctrine of justification by faith is the intensity with which he conceives it as proceeding from the saving grace of God. He sees in the example of Abraham that "faith was reckoned unto him for righteousness" (Rom. iv, 3), and the whole gospel of Christ is to him the revelation of "a righteousness of God" (*δικαιοσύνη θεοῦ*, Rom. i, 17). It is "a righteousness of God through faith in Jesus Christ unto all them that believe" (Rom. iii, 22). The word

"righteousness" here is not to be understood as an attribute of God in the sense of his divine justice; it is a righteousness which proceeds from God, and is extolled as a "free gift" (*χάρισμα*), and a "gift in grace" (*δωρεὰ ἐν χάριτι*, Rom. v, 15-17). He calls it in Phil. iii, 9, "that which is through faith in Christ, the righteousness from God (*ἐκ θεοῦ*) on the condition of faith." This righteousness or justification (for both these ideas run together in the word) is the gracious state which results immediately from the acquittal which goes with the forgiveness of sin.[1] If it seem astonishing that the "righteous Judge of all the earth," who revealed himself to Abraham as one who will distinguish between the righteous and the wicked (Gen. xviii, 25), should be declared by Paul to be God who "justifieth the ungodly" (Rom. iv, 5), let it be observed that the divine justification goes forth only "to him that believeth." "The righteousness which is of faith" insists that God's free gift comes not to every sinner; only to him who makes the needful confession, and "with the heart believeth unto righteousness" shall the salvation of God be given (Rom. x, 6-10). To all such "God reckons righteousness apart from works" (Rom. iv, 6, 11) in the fact that he reckons faith for righteousness, as in the case of Abraham. The sinner who

[1] In the strict legal sense, as Merrill has observed, "pardon differs from acquittal. The latter term is applied where guilt is charged but not established. The innocent man, when found to be innocent, is acquitted. He is not pardoned, but justified as an innocent man. In such case there is no forgiveness. But the sinner is not innocent. The dreadful fact of his guilt is established, and cannot be ignored."—*Aspects of Christian Experience*, p. 79. Cincinnati, 1882.

"believes unto righteousness" is accordingly treated by God as freed from guilt and "from the law of sin and of death" (Rom. viii, 2). The act of faith on the part of the convicted and penitent sinner is accordingly followed by the gracious act of justification on the part of God.

The result of this divine act of pardon is a state of reconciliation and peace between God and the believer. We have seen that, according to Paul, "the mind of the flesh is enmity (ἔχθρα) against God" (Rom. viii, 7); but "being justified by faith we have peace with God through Jesus Christ" (Rom. v, 1). This peace (εἰρήνη) involves the removal of the enmity, and the infusion of holy love and joy within the heart. This blessed result of heavenly grace is called in Rom. v, 11, "the reconciliation" (ἡ καταλλαγή), and in the immediate context the apostle writes: "If, being enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved in his life" (verse 10). This idea of reconciliation finds further expression in 2 Cor. v, 18-20: "All things are of God who reconciled us to himself through Christ, and gave us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having placed in us the word of the reconciliation."[1] This "word of the reconciliation"

Reconciliation.

[1] "The apostle starts from his personal experience of reconciliation, that God in Christ graciously changed him, the enemy and persecutor, into the preacher of his work of reconciliation."—Beyschlag, *New Testament Theology*, vol. ii, p. 161.

is a sacred deposit in the hearts of those who like Paul had received a commission to preach this doctrine of reconciliation. They became ambassadors of Christ, and went about entreating men to "be reconciled to God." Such a ministry of reconciliation was not different from that "word which God sent unto the children of Israel, preaching good tidings of peace by Jesus Christ," mentioned in Acts x, 36. The preaching of this reconciliation is the preaching of "peace with God through Jesus Christ" which follows the free pardon of sin. This work of reconciliation through Christ is spoken of in Eph. ii, 14-18, as a removal of enmity between Jew and Gentile, and effecting peace between them both and God; thereby Christ "reconciled them both in one body unto God through the cross, having slain the enmity thereby; and he came and preached good tidings of peace to you that were far off (Gentiles), and peace to them that were nigh (Jews); for through him we both have access in one Spirit unto the Father." In a similar way, we are told in Col. i, 20-22, of God's "reconciling all things unto himself, having made peace through the blood of the cross," so that those who were once aliens and enemies in their evil works had become reconciled to him so as to be "presented before him holy and without blemish and unreprovable."[1] This happy reconciliation with God is something to be received (Rom. v, 11; λαμβάνω,

[1] The word employed in these passages in Ephesians and Colossians is ἀποκαταλλάσσω, to *reconcile completely and thoroughly*. It seems to be a somewhat stronger form of expressing the main idea in καταλλάσσω.

lay hold of; claim and take into possession as one's own blessed boon). But though appropriated by the act of faith, it is a gracious provision coming from the love of God for his enemies (Rom. v, 10). It is, in personal experience, the result of conviction of sin, repentance, turning to God, believing in Christ, receiving forgiveness of sins and justification before God.

According to Cremer, καταλλάσσω "is the setting up of a relationship of peace not before existing, ἀποκαταλλάσσω is the restoration of a relationship of peace which has been disturbed."—*Biblico-Theological Lexicon of New Testament Greek.*

CHAPTER V.

NEW BIRTH AND NEW LIFE.

BUT all these personal experiences of conviction, repentance, faith, forgiveness of sin and reconciliation with God do not exhaust the mighty working of the power from on high whereby sinful man is brought into conscious favor and fellowship with God. Other truths vitally connected with these experiences of the soul appear in the biblical writings and are attested by an innumerable company of Christian believers. Chief among these is that mysterious work of the Holy Spirit which we commonly call regeneration, or the new birth.

Other truths.

The idea of a new spiritual life, begotten as by a special creative act of God, appears in various parts of the Old Testament. It is suggested by the metaphor of the circumcision of the heart in Deut. x, 16; xxx, 6; Jer. iv, 4. It seems implied in 1 Sam. x, 9, where God gives Saul "another heart." It finds strong expression in the penitential psalm (li, 10), "Create for me a clean heart, O God, and renew a right spirit within me." It is set forth in language of remarkable spiritual depth and beauty in Ezek. xi, 19, and xxxvi, 26: "I will give you a new heart, and a new spirit will I put within you; and I will take away the heart of stone from your flesh, and

New heart in Old Testament.

will give you a heart of flesh; and my Spirit will I put within you." All these scriptures imply a radical change in the spiritual nature of man; not of course the creation of new substance, but such a quickening of all the forces of spiritual life as to produce another mode of life.

The most direct and positive teaching in the New Testament on this subject is found in the Gospel of John (iii, 3-8), where Jesus says, "Except a man be born from above (*ἄνωθεν*), he cannot see the kingdom of God." The word *ἄνωθεν* in this connection seems to mean *from above* rather than *again,* as frequently translated. It occurs again in verse 31 of the same chapter in the statement, "He that cometh *from above* is above all." In John xix, 11, Jesus says to Pilate, "Thou wouldest have no power against me, except it were given thee *from above.*" The word has also this meaning in the Epistle of James, where it is said that "every perfect gift is *from above,* coming down from the Father of lights" (i, 17) and where the wisdom is extolled "which cometh down *from above*" (iii, 15, 17). And so we understand that the new birth, of which Jesus speaks in John iii, 3-8, is the originating of a new life in the soul by the infusion of a living germ *from above,* that is, "from God," "from heaven," or "out of heaven," whence Jesus himself came (comp. verses 2 and 13, and John vi, 38, 41, 42, 50). The mystery of this generation from above is deepened by the statement of verse 5: "Except a man be born of water and Spirit he cannot enter into

John iii, 3-8.

the kingdom of God." The common interpretation, which makes the words "born of water" mean the outward performance of baptism in water, has never been able to make itself thoroughly satisfactory. It seems inexplicably strange that our Lord should have thus spoken of Christian baptism to "a ruler of the Jews" at the time and under the circumstances supposed.[1] That he should have aimed to set him thinking deeply on "heavenly things" (*τὰ ἐπουράνια*, verse 12), is every way supposable, and accords with his remarkable spiritual language to the woman of Samaria and to others. But for him, in a conversation with Nicodemus, to declare most solemnly that the outward ceremony or rite of baptism with water is essential in order to enter into the kingdom of God, is certainly amazing. It is not only out of harmony with the profound spiritual teaching of John's Gospel, but it also stands in conflict with the letter and spirit of Jesus's words against the "blind Pharisee," who seeks only to "cleanse the outside of the cup and the platter" (Matt. xxiii, 25, 26; Luke xi, 39; Mark vii, 4). That baptism with water is indeed a symbol of the "washing of regeneration" (Titus iii, 5) is true enough, but to *co-ordinate* it with regeneration, so as to make it a neces-

[1] Bernhard Weiss, in his edition of Meyer's *Handbook on John*, affirms that "it is historically inconceivable that Jesus should have spoken to Nicodemus of Christian baptism." Weiss maintains that water and Spirit "are simply coordinated, the water being conceived in its essence as a purifying factor, the Spirit as the efficient creative principle of the new life." But the main trouble is to recognize the water of ritual baptism as a "coordinate" factor along with the creative power of the Spirit. Some think that the words "water and" are an early interpolation.

sary condition of entrance into the kingdom of God, is to teach "baptismal regeneration" and a "sacramentarian salvation," which are repudiated by all Protestant Christendom. Post-apostolic connotations of baptism and of other external ordinances have been so long read into words and phrases of the New Testament that to question a current interpretation is to expose oneself to the charge of a lack of candor. So it has come to pass that the phrases "washing of regeneration" (Titus iii, 5) and "the washing of the water in the word" (Eph. v, 26) are claimed with an air of authority to refer necessarily to Christian baptism.[1] But in the first passage it is said that "God our Saviour, not by works in righteousness which we did ourselves, but according to his mercy saved us through washing of regeneration and renewing of the Holy Spirit which he poured out upon us richly." Now this *washing* of regeneration is no more an outward washing with water than is the "*purifying* unto himself a people for his own possession" by "our great God and Saviour Jesus Christ," in Titus ii, 14, an external act or ceremony. To a New Testament writer the conjunction of the two ideas of "*washing* of regeneration" and "*renewing* of the Spirit" would be far more likely to suggest the language and thought of Ezek. xxxvi, 25, 26, than any form or ceremony

Titus iii, 5, and Eph. v, 26.

[1] So, for example, Ellicott, *Commentary*, on Eph. v, 26: "The reference to baptism is clear and distinct, and the meaning of *λουτρόν*, *laver*, indisputable." But the word *λουτρόν*, is never used in the Septuagint as a translation of the Hebrew word for *laver* (כִּיּוֹר). Again, on Titus iii, 5, he writes: "Less than this cannot be said by a candid interpreter."

of baptism. As little can we believe that there is any direct reference to the outward rite of baptism in Eph. v, 26, where Christ is said to have "loved the Church, and to have given himself up for her, in order that he might sanctify her, having cleansed her by the washing of the water in the word, that he himself might present to himself the Church glorious, not having spot or wrinkle or any such thing, but that she should be holy and without blemish." Here it is the Church (*ἡ ἐκκλησία*), not the individual believer, that is held before the mind. Christ himself does the cleansing and the washing, though, according to John iv, 2, "Jesus himself baptized not." To suppose that Christ's own cleansing and sanctifying of his Church is done by the water of baptism is to magnify an outward ordinance above the word and the Spirit. Those who suppose "the washing of the water" (Eph. v, 26) to refer directly to baptism naturally find great difficulty in determining both the meaning and the connection of the phrase *ἐν ῥήματι, in the word.*[1] But nothing is clearer than that this *ῥῆμα* is *God's word* (*ῥῆμα θεοῦ*) which in chapter vi, 17, is called "the sword of the Spirit:" that is, the mighty instrument with which the Spirit works all cleansing and sanctifying. In chapter i, 13, it is called "the word (*λόγος*) of the truth, the gospel of your salvation." This word is the "power of God unto salvation"

[1] This is the frank confession of Ellicott in his notes on the passage. But he rejects, as "scarcely probable," that meaning of *ἐν ῥήματι* which he calls "the ancient and plausible reference to the words used in baptism." It is amazing to find him writing in the same note that the "idea" of *sanctifying in the word* "is scarcely doctrinally tenable."

(Rom. i, 16), active, sharp, and penetrating (Heb. iv, 12), sanctifying in the truth (John xvii, 17-19). In view of this clear and uniform teaching of the New Testament, the connection of the phrase "in the word" with what precedes it need not seem difficult. Both the sanctifying and the cleansing is wrought in, or by the instrumentality of, the word of truth. This being the fundamental doctrine, the use of the metaphor of *cleansing by the washing of water* no more points specifically to baptism in this connection than does the like metaphor of *sprinkling with clean water* in the language of Ezek. xxxvi, 25. That the metaphor may suggest the analogy of *any kind of external ablution* need not be questioned at all. So in Eph. v, 26, there may be, as some maintain, an allusion to the bathing of a bride before marriage.[1] But whatever the particular source of the metaphor of *washing* in Eph. v, 26, and Titus iii, 5, the real *sanctifying, cleansing,* and *regenerating* in the word and Spirit of God can be no outward washing of the body. No legitimate inference from these texts can warrant the sacramentarian doctrine of "baptismal regeneration," or of the necessity of baptism in order to enter the kingdom of God.

Recurring now to the statement in John iii, 5, we inquire after the source and significance of the mystic

[1] This was an ancient custom, and the *presentation* mentioned in verse 27, and the *adorning of a bride for her husband* in Rev. xxi, 2, favor the supposition of such an allusion. But the sacramentarian, who insists that λουτρόν must mean *laver* rather than the *washing*, and that the reference is to the basin, font, or baptistry rather than to the idea or the act of cleansing, naturally makes more account of the bath tub than the bathing.

words, "Except one be born of water and Spirit." The concept of birth, generation, a coming into being and life, involves necessarily to some extent the idea of a new creation. It is noteworthy that in the Pauline epistles this new spiritual life which a Christian believer receives from God through faith is called a new creation (*καινὴ κτίσις*). In Gal. vi, 15, he exalts this ideal above carnal ordinances by saying that "neither circumcision is anything, nor uncircumcision, but a new creature." In 2 Cor. v, 17, he says that "if any man is in Christ, he is (or there is) a new creature; the old things are passed away; behold, they are become new." In Eph. ii, 10, we read: "We are his workmanship (*ποίημα*), created in Christ Jesus for good works;" and in iv, 23, 24, we have the exhortation to "be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth." So again in Col. iii, 9, 10, the constant putting away of all kinds of sinfulness is based upon the consideration "that ye have put off the old man with his doings, and have put on the new man, who is being renewed in knowledge after the image of him that created him."[1] In all these passages the result of the mighty working of God in the soul of man, whereby one is brought from the death of sin into the life of

A new creation.

[1] "The new creation of the spirit into fullness of knowledge and truth is regarded by the apostle as analogous to man's first creation. As he was then made in the image of God, so now; but it was then naturally, now spiritually in *ἐπίγνωσις* . . . It is not to restore the old, but to create the new, that redemption has been brought about."—Alford, *Greek Testament*, notes *in loco*.

righteousness, is conceived as a new creation.[1] It is, accordingly, most natural to associate this idea of creation with being "born of God." It may be that the truest, clearest concept of creation in the highest sense is that of a *begetting,* a *genesis,* and to understand the real import of John iii, 5, we should recognize in the mystic and metaphorical language of Jesus an allusion to the primeval creation as read in the first chapter of Genesis. There we have the picture of a series of creative acts set forth as a succession of births produced by the word of God, and they are called "generation of the heavens and the earth." At the beginning "darkness was upon the face of the deep and the Spirit of God was brooding upon the face of the waters." And when "God said, Let there be light; and there was light," we get our first and sublimest concept of a divine creative birth *ἐξ ὕδατος καὶ πνεύματος, from water and Spirit.* As in that primeval creation light came forth out of the darkness by the word of God, begotten as it were from the waters and the Spirit that brooded over them, so the new life and light of God are brought forth in the heart of man by the working of the same Spirit from above. The "being born of water," therefore, in John iii, 5, is not the ceremony of baptism, but a mystic allusion to the brooding of the Spirit over the waters and the breaking of the light out of the "darkness that was upon the face of the

[1] So in fact many interpreters translate the word *κτίσις*, which may mean either *creature* or *creation.* According to Schöttgen, *Horae Hebraicae,* vol. i, pp. 328, 704, the proselyte who was converted from idolatry to Judaism was called בריה חדשה, *a new creation.*

deep." This seems to have been the thought of Paul when he says that "God, who said, Light shall shine out of the darkness, shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv, 6). Here we have a true concept of the new birth and the new creation in Christ Jesus. Such generation, or regeneration, is necessarily a work of God in man. It is the gracious product of the life of the Spirit from above (*ἄνωθεν*). Conviction of sin, repentance, and faith are essential conditions of this transition into heavenly life, and in all these conditions the human soul coöperates with the life-giving Spirit; and so we read in John i, 12, 13: "As many as received him, to them gave he power (*ἐξουσίαν, authority, right*) to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Mystery of spiritual life.

The mystery of this new birth is recognized in John iii, 8, and compared to the wind[1] which blows where it will, and makes itself heard, but no one knows whence it comes nor whither

[1] Bengel *(Gnomon of the New Testament, in loco)* does not allow the meaning of *wind* to *τὸ πνεῦμα* in this verse, but translates: "The Spirit breatheth where it will, and thou hearest its voice, but knowest not whence it comes and whither it goes; so is every one who is born of the Spirit." The Sinaitic MS. reads in the last sentence: "So is every one who is born of water and Spirit." The fact that *πνεῦμα* is used, like the Hebrew רוּחַ, both for *wind* and *spirit*, occasions ambiguity. The illustration drawn from the mystery of the wind may have been suggested by Gen. i, 2: "The Spirit of God brooded upon the face of the waters," where some render רוּחַ אֱלֹהִים *a wind of God.* Comp. Gen. viii, 1.

it goes. There is mystery connected with "that which is born of the flesh," as such scriptures as Eccles. xi, 5, and Psa. cxxxix, 14, 15, confess; much deeper the mystery of spiritual and heavenly things. This much, however, seems to be beyond contradiction, that in all the world of living things no form or kind of life is known to come into existence except as the outgrowth of some antecedent germ of life. No changing of substances, no modifications of environment, no chemical compounds, no forces of electricity or of any kind of energy known to man, can endow one atom of the material world with the principle of life. And so we may say of any form of inanimate matter in the world, Except some germ of life be imparted to it from above, that is, from some higher power or nature having life in itself, it cannot enter the realm of life at all.[1] In accordance with this analogy, so invariable and universal in the world of nature, there can come no spiritual element of life in man, who is "dead in trespasses and in sins," except it be given him from above. There must be some living germ implanted by a power not ourselves, and it must be nourished by appropriate conditions. The Spirit of God, brooding over the great deep of man's elementary possibilities, quickens his spiritual nature into heavenly life and light, and releases him from the darkness of sin. Thus, to use the metaphor drawn from the first creation, he is "born of water and Spirit," he is "called out of darkness into

[1] See Henry Drummond's suggestive chapter on "Biogenesis" in his *Natural Law in the Spiritual World*, pp. 61-94. New York, 1887.

marvelous light" (1 Pet. ii, 9); he has put off the old man of sin, with the fleshly lusts and passions of the depraved nature, and has become a new creation by power from on high. There is chaos no longer in his soul, but peace with God through Jesus Christ. He is now dead unto sin, but alive unto God (Rom. vi, 2, 10, 11). The germ of new and heavenly life abides and develops into the eternal life of God. And so we read in 1 John iii, 9: "Whosoever is begotten of God doeth no sin, because his seed (*σπέρμα αὐτοῦ*; that is, *God's seed,* an element of the divine nature as a creative germ of new and higher life) abideth in him." This idea of being *born* or *begotten of God,* and thereby becoming separate from sin, is peculiarly Johannine (comp. 1 John ii, 29; iv, 7; v, 1, 4, 18). But it is deeply rooted in the language of 2 Pet. i, 4: "Ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust." It is involved in such Pauline expressions as "newness of life" (Rom. vi, 4); "the Spirit giveth life" (2 Cor. iii, 6); "it is no longer I that live, but Christ liveth in me" (Gal. ii, 20); "your life is hid with Christ in God" (Col. iii, 3). In fact the doctrine of divine life begotten in the heart of man by the Spirit of God is so common to all the New Testament writers that it seems needless to point out incidental and favorite forms of expression peculiar to any one author.

The new birth, then, is a passing out of darkness into light, and "out of death into life" (John v, 24; 1 John iii, 14). This transition is necessary for en-

trance into the kingdom of God. Heirs of God and partakers of the inheritance of the saints in light must be begotten of God, born from above. In language peculiar to John, "the witness is this, that God gave us eternal life, and this life is in his Son. He that hath the Son hath the life; and he that hath not the Son hath not the life" (1 John v, 11, 12).

Passing out of death into life.

While, therefore, all men by reason of their religious constitution and personality are "offspring of God" (γένος τοῦ θεοῦ, Acts xvii, 28, 29), no one of these offspring enters into conscious and happy fellowship with God except he be "born from above." There is a new and special impartation of heavenly life, given upon conditions of contrition and turning unto God in faith. This new birth quickens all the spiritual possibilities within man's nature, and, in the mystic Pauline phrase, his life becomes hidden with Christ in God.[1]

[1] The simple facts, sufficiently recognized in the Scriptures, of man's religious nature and possibilities, would seem to leave no ground for the controversies which have been raised over the bearing of the doctrine of regeneration on the universal fatherhood of God. The terms employed, such as regeneration, justification, a new creation, passing out of death into life, contain an obvious figurative element, but describe facts of experience. But no new person is created by this heavenly change. It is the same individual whose conversion is as life from the dead. It is a prodigal son, who forfeited his right to be called a son, and who made himself a child of the devil, selling himself to work ungodliness, that is restored to his father's love, dead but alive again, lost but at length found again; and the witness of his real sonship is of the nature of an adoption, because he had become an alien by his wicked works. So one may say after the manner of Paul in 1 Tim. iv, 10, that God is the Father of all men, especially of them that believe.

CHAPTER VI.

SONSHIP, ADOPTION, ASSURANCE, AND SPIRITUAL FREEDOM.

BEFORE passing on to consider the further development of this new life of God in man, we should make note, at this point, of the New Testament teaching on the subject of the real relationship which such newborn children of God sustain to him. This heavenly birth, which is conceived as a new creation, is an introduction to something more than natural creaturehood. It is not a relationship which can be propagated from parent to child. It is designated in several Pauline epistles by the word *adoption*, *υἱοθεσία*, so that it is conceived as a constituted, not a natural, sonship (a son by *θέσις*, not by *φύσις*).[1] It is based upon all that work of repentance and faith and regeneration which we have expounded

A new relationship.

[1] According to Eph. ii, 1-3, all who are "dead through trespasses and sins" were "sons of disobedience," and "we all once lived in the lusts of our flesh, . . . and were by nature (*φύσει*) children of wrath." Such, though begotten of God by a sort of spiritual resurrection, a "quickening together with Christ" (verse 5), become beloved children by adoption rather than by generation. Like the prodigal, they are welcomed into the family life, but the reception is not so much a second birth as a new creation, and life from the dead: "the dead is alive; the lost is found" (Luke xv, 32).

in the foregoing pages, and in the light of those spiritual experiences we can understand the apostle when he writes: "Ye are all sons of God through faith in Jesus Christ." "God sent forth his Son . . . that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. iii, 26; iv, 5). Similarly in Rom. viii, 14-16: "As many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit that we are children of God." In Eph. i, 5, it is said that God "foreordained us unto adoption through Jesus Christ unto himself, according to the good pleasure of his will." This sonship which enables one to "cry out, Abba, Father," is not, according to Paul, a relationship which comes by birth or generation. It is a new relation to God which the believer *receives* through Jesus Christ, so that in the good pleasure of the heavenly Father he is placed, set apart, constituted, and reckoned as a son (*θέσθαι υἱόν*). The idea may have been suggested by the divine adoption of Israel as the chosen nation to be unto Jehovah a peculiar possession (comp. Exod. iv, 22; xix, 5); for in Rom. ix, 4, the apostle speaks of the Israelites as God's favored ones, "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises." In all these passages we note the same conception of a God-given boon, a recep-

tion into the relationship of sons, graciously bestowed on those who accept and obey the Gospel. The person thus received is thenceforth treated as a child in the family of God, entitled to all the rights, privileges, and blessings of the household. "If children," says Paul, in Rom. viii, 17, "then heirs; heirs of God, and joint heirs with Christ." The relationship is constituted after the manner of adoption; the heirship and all related privileges are as genuine and certain as if the sonship itself were that of an only begotten of a father.[1]

Heirs of God.

But while the word *adoption* is peculiar to Paul, and his idea of the relation it implies is somewhat governed by his conception of the relation of the Gospel to the law, "sons of God" and "children of God" are terms which appear in other scriptures as describing a true and blessed relationship to God as the heavenly Father. The peacemakers "shall be called sons of God" (Matt. v, 9), and those who love their enemies and pray for their persecutors are praiseworthy sons of their Father who is in heaven (Matt. v, 45). The righteous who "shall shine forth as the sun in the kingdom of their Father" are the good ones who in this world are called "sons of the

Sons of God.

[1] In contrast with those theologians who study to make fine distinctions between the ideas of divine and human adoption, Ritschl observes that "we ought rather to ascertain the harmony between the two. Such harmony cannot be found in the idea of the establishment of a right of inheritance for a person of alien descent. For those persons who in the Christian sense have been adopted by God as his children attain this rank also only under the presupposition that in a certain real sense they derive their being from God, that is, that they have been created in his image."—*Justification and Reconciliation*, p. 96. Edinburgh, 1900.

kingdom" (Matt. xiii, 38, 43). These same are also called appropriately "sons of light" (Luke xvi, 8; John xii, 36; 1 Thess. v, 5) and "children (*τέκνα*) of light" (Eph. v, 8), and being "imitators of God" they show themselves "beloved children" (Eph. v, 1), "children of God without blemish in the midst of a crooked and perverse generation" (Phil. ii, 15). In such texts the filial relation is thought of in connection with the blessedness which it has in itself, and not with reference to the adoption of sons. In one passage (Rom. viii, 23) Paul uses the word adoption with reference to a future and final glorification, "the redemption of our body" to which believers look forward in longing expectation, and he says (verse 19) that "the earnest expectation of the creation is waiting for the revealing of the sons of God." And this accords closely with the beautiful sentiment in 1 John iii, 1-3: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope in him purifieth himself, even as he is pure." In this conception of the sonship John is not essentially different from Paul, but in substantial agreement. This sonship is not by nature, but of grace and love. Its distinguishing mark is the quality of

Beloved children.

righteousness; for "he that is begotten of God doeth no sin" (verses 9 and 10). On the contrary, he that doeth sin is a child of the devil, even like Cain, who "was of the evil one, and slew his brother" (verse 12).

Coincident with this adoption as sons of God there is the removal of the servile spirit of fear. There is no longer a miserable sense of a "law in my members warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members" (Rom. vii, 23); "for the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (viii, 2). This is like an experience of life from the dead, a new creation in Christ, and, according to Paul, the believer receives along with the adoption a twofold assurance of the fact: "The Spirit himself beareth witness with our spirit that we are children of God" (Rom. viii, 16). God's Spirit and man's spirit bear united testimony to the new and heavenly relationship. The mighty work of God which brings about the release from sin and the newness of life carries along with it its own proper and peculiar assurance to the human self-consciousness. Such a passing from death into life cannot remain hidden from the knowledge of the new man in Christ. The living Spirit makes his own unmistakable impression on the soul, and in quick concurrent response thereto the human spirit witnesses its own sense of the heavenly fellowship.[1] These concurrent testimonies

Witness of the Spirit.

[1] "Paul distinguishes from the subjective self-consciousness: *I* am the child of God, the therewith accordant testimony of the objective Holy

resolve themselves into a matter of personal self-knowledge as to one's own spiritual experience. "Who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit that is from God, that we might know the things that were freely given to us of God" (1 Cor. ii, 11, 12).

This concurrent witness of God's Spirit and man's spirit, testifying to the believer the fact of his adoption, is a conception peculiar to Paul; but the doctrine of a personal experience which it involves is common to Paul and other writers. It is implied in the steadfast *boldness* (*παῤῥησία*) with which the child of God "approaches the throne of grace," and enters into the holy places (Heb. iv, 16; x, 19). In the First Epistle of John this boldness is spoken of not only as a present and abiding fearlessness toward God, but a like feeling of confidence in view of the day of judgment; "because as he is, even so are we in this world" (ii, 28; iii, 21; iv, 17; v, 14). Paul also writes of our boldness in Christ and "access in confidence through our faith in him" (Eph. iii, 12). The faithful minister gains "great boldness in the faith which is in Christ Jesus" (1 Tim. iii, 13).

Boldness and confidence.

Spirit: *thou* art the child of God. The latter is the *yea* to the former; and thus it comes that we cry the Abba in the spirit of adoption." —Meyer, *Critical and Exegetical Handbook, in loco.* See John Wesley's three sermons on "The Witness of the Spirit," in *Sermons,* vol. i, pp. 85-107. New York, 1854.

Still more emphatic is the expression of "all riches of the full assurance of understanding" in the mystery of God, in Col. ii, 2, and the "full assurance (πληροφορία) of hope and of faith," in Heb. vi, 11; x, 22. Such assurance is begotten in the heart by the personal fellowship with God which his true children enjoy. They have the confidence of little children, and every faculty of the feeling, the understanding, and the will attests the heavenly union. Here also belong those confirmations of personal experience of which John speaks: "We know that we have passed out of death into life, because we love the brethren" (1 John iii, 14). "Hereby we know that we are of the truth, and shall assure our heart before him" (verse 19; comp. verse 24, and iv, 13, 17). Such assurance is no vain boast of self-delusion, but the simple acknowledgment of an inward trust, a confidence in God whose saving power has been realized in the soul. And this confidence is strengthened by the continuous and unwavering "testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but by the grace of God, we have behaved ourselves in the world" (2 Cor. i, 12). Thus all the experiences of transition from the life of sin into the peace and fellowship of God are matters of positive knowledge.[1]

Full assurance.

[1] "The witness of the Spirit is sacred to the person who enjoys it. It is the most precious jewel of the heart. It is the hidden treasure, the pearl of great price. It is the secret of the Lord, committed to the believer in trust, not to be despised, nor to be treated as a common thing. It is, therefore, to be spoken of with carefulness in the presence of those who appreciate it, and not boastfully before the multitude."—Merrill, *Aspects of Christian Experience*, p. 179.

There are mysteries of the invisible about them all, but the facts of personal feeling and intelligent conviction bear their own witness to the conscious soul. We may not tell whence the wind comes, nor whither it goes (John iii, 8), but at the same time we may have the most unquestionable evidences of its actual movement and effect; and "so is every one that is born of the Spirit."

Christian freedom.

Along with the boldness and assurance which come to the soul in the blessed experiences of pardon, regeneration, and adoption, we must notice also that "liberty in Christ" which Paul and others magnify as a glory of the true Christian life. In Gal. v, 1, it is written, "For freedom did Christ set us free;"[1] and in verse 13, "Ye, brethren, were called for freedom." Also in the allegory of Gal. iv, 24-26, where the two covenants are contrasted, those who are in Christ Jesus and walk after the Spirit are conceived as children of the free and heavenly mother Jerusalem, and not to be "entangled again in a yoke of bondage." They are free citizens of a spiritual and heavenly commonwealth, and not to be thought of as bound fast in any system of servitude other than that of voluntary and most honorable loyalty to Jesus Christ. And so we further read, in 2 Cor. iii, 17, that the Lord Jesus is the living Spirit and power by which the entire

[1] Some render, "With freedom did Christ set us free," on which Alford comments: "That is, *free men* is your rightful name and ought to be your estimation of yourselves, seeing that *freedom* is your inheritance by virtue of Christ's redemption of you."—*Greek Testament, in loco.*

work of redemption and of revelation is accomplished, "and where the Spirit of the Lord is, there is liberty." This ideal of spiritual freedom is still further brought out in the Epistle to the Romans, vi-viii. We are admonished that one may be a bondservant either of sin or of obedience to God in Christ. If one obeys sin, he is the slave of sin; if he obeys God, he is the servant of righteousness. "Thanks be to God," says the apostle, "that whereas ye were bondservants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became bondservants of righteousness" (Rom. vi, 17, 18). Further on he adds (verse 22), "Now, being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life." And after depicting the mighty struggle for deliverance from "captivity under the law of sin," which is so vividly set forth in Rom. vii, he declares in viii, 2, that "the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." This is the liberty of a free human spirit, that has broken with sin, and laid hold on Christ, and passed into the new life of conscious peace and fellowship with God. "The liberty of the glory of the children of God," referred to in Rom. viii, 21, is the same royal estate of Christian freedom, only conceived, perhaps, in a later stage of glorious revelation.

This same idea of liberty as realized in a blessed service of God appears in the language of 1 Pet. ii, 16, where those who are notable for welldoing are spoken

of as "free, and not using their freedom for a cloak of wickedness, but as bondservants of God." James also speaks of the Gospel as "the word of truth," and calls it "the perfect law, the law of liberty" (i, 18, 25). He who looks into this law with a steady, continuous, loving devotion, "being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing."

This spiritual freedom, then, is in its inmost nature the realization of a fast fellowship with God and a loving obedience. It brings the soul aloft out of all sense of groveling bondage to sin, and breaks away from mere forms and ceremonies, as from a bondage of the letter that killeth (comp. 2 Cor. iii, 6). Rites, ritual services, fasts, pilgrimages, all such merely outward forms and a mechanical "observance of days, and months, and seasons, and years" (Gal. iv, 10), are comparatively like "weak and beggarly rudiments," and one who is dependent on them, or unable to rise above them into a pure personal communion with the living God, is entangled in a yoke of bondage. He knows not the light and the liberty of the sons of God. With him rites are an end rather than a means to an end. Such outward forms are utterly insufficient to release a human soul from the bondservice of sin. He only is the true Christian freeman whom the truth of Christ makes free, and he abides, not as a servant, but as a son, in the house of his heavenly Father. He walks and talks familiarly with God. Hence the saying of Jesus in John viii, 36: "If the Son shall make you free, ye

shall be free indeed." Compare also the whole context in verses 31-38.[1]

[1] According to Ritschl, "Melanchthon enumerates four grades of freedom—freedom from sin and the wrath of God, the freedom of the new life inspired by the Holy Ghost, freedom from the Mosaic law, and freedom from the yoke of human ordinances in the worship of the Church. Calvin omits the first and the third of these, and puts in the forefront another aspect of freedom, to which he was necessarily led from regard to the true nature of justification. It is just the other side of justification by faith, that nothing of law or legal works should play a part in it. To this fundamental principle we must reduce the last of the aspects of Christian freedom, the right, namely, to regard human ordinances in the Church as indifferent."—*Justification and Reconciliation*, p. 115. Edinburgh, 1900.

CHAPTER VII.

PROGRESS IN SPIRITUAL LIFE.

HAVING attained the adoption of sons of God, we are at the first only as little children, "babes in Christ," and we have seen that the new birth from above does not produce another personality. The subject of the marvelous change from death unto life is still the same in all the elements of natural constitution. The personal identity attaching to body, soul, intellect, and power of volition remains unchanged; but "the new (*νέος*) man, who is being renewed unto knowledge after the image of him that created him" (Col. iii, 10), henceforth "walks in newness of life" and "serves in newness of spirit" (Rom. vi, 4; vii, 6). By the regeneration of the Spirit he becomes a "new kind of man" (*καινὸς ἄνθρωπος*, Eph. iv, 24), a new creature, or a "new kind of creation" (*καινὴ κτίσις*, Gal. vi, 15; 2 Cor. v, 17). In the early period of this new kind of spiritual life he is without mature knowledge of the things of God, and of course needs instruction in "heavenly things" (John iii, 12). Hence we find in many a scripture exhortations to "go on unto full growth" (*τελειότης*, Heb. vi, 1), to "grow up into Christ in all things" (Eph. iv, 15), to "increase in the knowledge of God," and "increase with the increase of God" (Col. i, 10; ii, 19), that is, with such

New life involves growth.

increase in all spiritual attainments as God in his own ways confers. In 1 Pet. ii, 1, 2, it is written: "Putting away all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual guileless milk, that ye may grow thereby into salvation." In 2 Pet. iii, 18, it is also urged, "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." The faith of the Thessalonians is spoken of as "growing exceedingly," and their love toward one another as "abounding" (2 Thess. i, 3). In the Old Testament we meet the familiar figure of the righteous man, who is "like a tree planted by streams of water, that brings forth its fruit in its season, and its leaf withers not" (Psa. i, 3). "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon" (Psa. xcii, 12). And so of every one who passes out of the death of sin into the life of righteousness it may be said, in the beautiful words of Hosea (xiv, 5, 6) concerning restored Israel: "He shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." Such ideals of a vigorous life and a healthy growth and fruitage naturally associate themselves together in the scriptural presentation of Christian character.

Elements in spiritual growth.

The divers elements involved in spiritual growth appear in the New Testament teaching as we cannot expect to find them in the Old. For though the law, the prophets, and the

psalms contain expressions and suggestions of the most blessed fellowship with God and of the most profound spiritual struggles, these heavenly truths have a much clearer and richer setting forth in the Gospel of Jesus Christ. Hence Paul could speak confidently of this latter as a ministration of the spirit and of righteousness which far surpassed in glory and excellence the older Mosaic ministration, which was "written and engraven on stones," and was relatively a ministration of condemnation and of death (2 Cor. iii, 6-11). One of the first things to be realized in the personal growth of the newly adopted child of God is a sloughing off, so to speak, of the tissues of the old sensual "body of sin" (Rom. vi, 6). As the living germ in the grain of seed-corn throws off its outer husk and hull, and as the kernel of the acorn casts off its shell when the new plant shoots forth, so is the putting off of the old man essential to the putting on and development of the new man in Christ. While the new life may be imparted in a moment of time, the getting clear from the old body of sin and of death may not be the work of an hour or a day. In many cases it is the work of years. Along with this breaking away from the old conditions there must be a vigorous putting forth of the new life of righteousness, and this will speedily show its independence of external ritual and superiority to all such "bondage of the letter." There must follow instruction in the way of righteousness, and increase of knowledge and wisdom. The passion of holy love will manifest itself from the first and intensify the hunger and thirst

after righteousness and true holiness. Personal sanctity and holiness of heart and life must needs accompany and further this life of God in the soul, and hallow all its stages of advance. The continual working and illumination of the Holy Spirit must needs enhance all possible spiritual attainments in such "children of light," and the activities, discipline, and matured experiences of advancing age work together unto the perfection or practicable completeness of Christian character. Some of these experiences call for a more detailed discussion here.

In the sixth chapter of Romans we have an argument intended to show the incompatibility of sin with the new life of righteousness which is received through faith in Christ. Three most important considerations are advanced, which we may briefly state as follows: (1) Death unto sin and life in Jesus Christ involves such a crucifixion of the old man that the former bondage to sin is utterly broken, and the passions and lusts which held the higher nature down like a dead body imprisoning a living spirit (comp. vii, 24) are done away (*καταργηθῇ, annulled, abolished,* put an end to). This means a thoroughgoing emancipation from the bondage of sin (verses 1-11). (2) Therefore, the argument proceeds, sin is no longer to reign in the body, and sinful lusts must be no more obeyed, but the members of the body are thenceforth to be consecrated unto God as "instruments of righteousness," just as if the body itself were alive from the dead (verses 12-14). (3) It follows,

Rom. vi.

then, that, as a matter of logical necessity, servants of righteousness cannot be servants of sin. The servant of sin may indeed be free as regards righteousness, (verse 20; but what a wretched slavery such freedom!) but it is clear that the servant of righteousness is made free from sin. And the outcome of it all is that "now being made free from sin, and become servants of God, ye have your fruit unto sanctification, and the end eternal life" (verses 15-23). There is no mistaking the main points in this argument. Sin and righteousness are opposites. We cannot live in both at the same time, and therefore deliverance from the one involves subjection to the other. With the new birth the entire life of the individual takes a new trend. There is no burden of condemnation crushing down upon them that have obtained pardon and remission of sins, but, according to Rom. viii, 1-11, the Spirit of heavenly life, by whose potent agency the new birth is accomplished from above (*ἄνωθεν*), triumphs over the flesh, and the adopted child of God is thenceforth to be led and governed by the Spirit which sanctifies the whole nature and ultimately glorifies it in eternal life.

This same doctrine is written in Johannine style in 1 John iii, 9, 10. The necessary opposition of sin and righteousness is conceived as so complete that the two cannot coexist and control the human spirit at one and the same time. "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin (*οὐ δύναται*

1 John iii, 9, 10.

ἁμαρτάνειν), because he is begotten of God." In verse 6 of the same chapter it is affirmed that "whosoever abideth in him (that is, in Christ) sinneth not; whosoever sinneth hath not seen him, neither knoweth him." There is, in this apostle's thought, an irreconcilable antagonism between the life of the sinner and that of the child of God who "abides in the Son and in the Father" (ii, 24; comp. i, 3, and John xiv, 23). It was not in his mind to affirm that a child of God can never under any circumstances fall into sin, and bring condemnation upon himself; nor does he teach that the religious life of all the children of God must needs be uniform in light and power. He elsewhere contemplates the case of a "brother sinning a sin not unto death" and receiving life from God (v, 16), and he declares to his little children (τεκνία), whom he would deter from sin, that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins" (ii, 1). He admonishes against saying that "we have no sin," and "have not sinned," and says that "if we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (i, 8-10). We cannot suppose, therefore, that this apostle shut his eyes to the great variety of human experiences, and intended to maintain that the believer in Christ, once forgiven of sin and "cleansed from all unrighteousness," could never thereafter grieve the Spirit and lapse into sin again. He simply does not entertain such questions in his epistle, although, as we have just shown, he

recognizes a "propitiation for our sins" amply sufficient to meet all special situations. His main contention is the fundamental truth that fellowship with the Father and with Jesus Christ is utterly inconsistent with the doing of sin (*ποιῶν τὴν ἁμαρτίαν*, iii, 4).[1] Whosoever abideth and would continue to abide in the blessed heavenly fellowship does not, must not, cannot commit sin. His sins are supposed to be sent away (*ἀφίημι*), and his spiritual nature cleansed from all unrighteousness, and in possession of a blessed hope he "purifieth himself, even as God is pure" (iii, 3; comp. 2 Cor. vii, 1).

Such purification from sin is clearly indicated in the scriptural use of the words for sanctification and holiness (*ἁγιάζω*; *ἁγιασμός*; *ἁγιωσύνη*; *ὅσιος*; *ὁσιότης*). All who have the life in Christ are regarded as sanctified (Acts xx, 32; xxvi, 18), that is, set apart and consecrated to a holy purpose in life.[2] And thus in Old Testament thought the Sabbath day, the place of worship, the priests, and the people Israel were spoken of as sanctified (קדש). But in the New Testament, as applied to believers in Christ, the

Sanctification and holiness.

[1] Verse 6 affirms that "whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither knoweth him" (*οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν*). The perfect tense here employed contemplates, as in ii, 3, the condition described as continuing into the present. It refers to the prevailing character and habit of "every one that sinneth" (*πᾶς ὁ ἁμαρτάνων*). This habitual sinner is not thought of as a man who has suddenly fallen and turned temporarily from the light, but one who has not seen and does not know the Lord Jesus. To all such the Lord himself can also say, as in Matt. vii, 23, "I never knew you."

[2] Compare the like use of the word in 2 Tim. ii, 21; Heb. ii, 11; x, 10, 14.

word sanctify means not only a consecration to a holy purpose but also an inner purifying of the soul. Both ideas may be included in the prayer of Jesus that his disciples might be sanctified in the truth (John xvii, 17). According to Eph. v, 25-27, "Christ loved the Church, and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water in the word, that he might present the Church to himself as a glorious thing, not having spot or wrinkle or any such, but that she should be holy and without blemish." Here obviously the idea of cleansing from all defilement is the prominent thought, and so it is again in the somewhat similar language of 1 Thess. v, 23: "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, in the presence of our Lord Jesus Christ." Such sanctification is a work of the Holy Spirit (2 Thess. ii, 13; 1 Pet. i, 2), and consists in personal holiness of heart and life. The heart of every one who would "increase and abound in love" is to be "established unblamable in holiness before our God and Father in the presence of our Lord Jesus with all his holy ones" (1 Thess. iii, 13). The believer must "present his members as servants to righteousness unto sanctification" (Rom. vi, 19; comp. verse 22), and "abstain from fleshly lusts which war against the soul" (1 Pet. ii, 11). All this is confirmed by the words of 1 Thess. iv, 3-7: "This is the will of God, even your sanctification, that ye abstain from fornication; that each one of you know how to possess himself of his

own vessel in sanctification and honor, not in the passion of lust. . . . For God called us not for uncleanness, but in sanctification." The apostle appeals to his own holy, righteous, and blameless behavior as an example (1 Thess. ii, 10), and in 2 Cor. vii, 1, he admonishes and exhorts in the following strong and significant words: "Having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." All this accords with the doctrine of "the new man," already described (above, p. 54), "who after God has been created in righteousness and holiness of truth" (Eph. iv, 24), and it fits the lofty thought of this same epistle that God "chose us in Christ before the foundation of the world, that we should be holy and without blemish before him in love" (i, 4). All these scriptures imply a thorough clearance from the old sinful life, and the attainment of a state of personal purity. It involves the cultivation and growth of positive virtues, as we shall see; but the main thought in the Spirit's work of "cleansing from all unrighteousness" is rather an ideal of release from the old bondage of the flesh; a freedom from the dominion of sin. This emancipation may not be the work of a few days. The struggle may be a long one. The "cleansing from all defilement of flesh and spirit" may require repeated washings from above. And yet, in some hearts, this great work may be speedily accomplished. Habits, temperament, and training may condition many of the operations of the Spirit.

In order, then, that the inner cleansing of the sanctification be genuine and permanent, there must be along with it the positive knowledge and practice of righteousness. A holy life is impossible apart from a righteous life, and it is important that our concept of righteousness be accurate and exalted. "Except your righteousness (*δικαιοσύνη*) be something more than that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." If one may not even enter the kingdom without such superior righteousness, much less can he be reckoned great in the kingdom of heaven without the true knowledge and possession of what Christ means by righteousness. He means no mere outward observance of the letter of the law; no Pharisaic show of worship, and fasting, and sacrificing at the temple; no saying and doing not (Matt. xxiii, 3). No tithing of small herbs, nor even of all one's income (Luke xviii, 12), can be made a substitute for those "weightier matters of the law, justice, and mercy, and faith" (Matt. xxiii, 23). A cleansing of the outside, while the heart is ready for extortion and excess, is like the whited sepulcher, "outwardly beautiful, but inwardly full of dead men's bones and of all uncleanliness" (verses 25-28). The righteousness of the kingdom of heaven sees in the old prohibition of murder a solemn admonition for "every one who is angry with his brother" (Matt. v, 21, 22; comp. 1 John iii, 15). Not only the act of adultery is a violation of the law, "but every one that looketh on a woman to lust after

Righteousness.

Christ's teaching.

her hath committed adultery already with her in his heart" (Matt. v, 28). The old law of retaliation is for the individual supplanted by the higher law of non-resistance of evil, doing good for evil, loving your enemies and praying for your persecutors (verses 38-45). True brotherly love must not grow cold upon forgiving an offender seven times; it will not thus set a limit to its pure affection, not even "until seventy times seven" (Matt. xviii, 22); and such forgiveness must come freely "from the heart" (verse 35). For, according to the old proverb, "as one thinks in his soul, so is he" (Prov. xxiii, 7). The true, pure inner feeling and purpose give character to the outward act. "The good man out of the good treasure of his heart bringeth forth that which is good" (Luke vi, 45), and God knows the hearts of all men (Luke xvi, 15), and the righteousness which endures his gaze must be no outward show, but the genuine feeling and purpose of the soul.

The doctrine of righteousness in the Epistle of James is in substantial agreement with the teaching of Jesus. "The wrath of man works not the righteousness of God" (i, 20), that is, the kind of righteousness which God wills, and which will be acceptable in his sight. The attainment of such righteousness requires the "putting away of all filthiness and overflowing of wickedness." It is the outgrowth of "the implanted word, which is able to save the soul." The man who exemplifies this righteousness is a faithful doer, not a forgetful hearer of the word of truth

Doctrine of James.

by which he was brought forth into the light and life of God (comp. verse 18). "He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing" (verse 25). This perfect law of liberty is in some sense identical with the "word of truth" (verse 18), but that "word" is in the writer's thought no other than the law and the prophets as summed up, explained, and enhanced in the teaching of Jesus. It embodies the "royal law according to the scripture, Thou shalt love thy neighbor as thyself" (ii, 8). The doing of it is a fulfilling (τελεῖν, πληρῶσαι) of the law in the present ethical sense, even as Jesus did (comp. Matt. v, 17); a consummation of the inmost ideals of moral excellence. It is a perfect law, inasmuch as it is, like the word of God's holiest revelations, a discerner of the thoughts and intents of the heart. It allows no stumbling even in one thing; "for whosoever shall keep the whole law, and yet stumble in one (commandment), has become guilty of all" (ii, 10). It is a law of liberty to the man who looks into its real spiritual nature, sees the blessedness of doing its commandments from a pure heart, and obeys out of unfeigned love of the truth. In perfect love and obedience of this sort of law the soul enjoys its highest freedom. The righteousness of this law is manifest in the bridling of the tongue (i, 26), in visiting the fatherless and widows in their affliction (27), in showing one's faith by his works (ii, 14-26), and in exercising the heavenly wisdom which is "pure,

peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of (such) righteousness is sown in peace for them that make peace" (iii, 17, 18). Such a personal righteousness is no empty appearance of piety, like "the leaven of the Pharisees" (Luke xii, 1), but a deep inworking principle of obedience to the truth.

Similarly in the First Epistle of Peter the life of holiness is inseparable from devout obedience to the word of truth. The "sanctification of the Spirit" operates "unto obedience and sprinkling of the blood of Christ" (i, 2). Christians are regarded "as children of obedience," who are to be "holy in all manner of living" (i, 14, 15). They are to "purify their souls in the obedience of the truth unto unfeigned brotherly love, loving one another from the heart fervently" (i, 22), and showing forth "the excellencies (*ἀρετάς, virtues, powers, perfections*) of him who called you out of darkness into his marvelous light" (ii, 9). It is blessed to "suffer for righteousness' sake," and to "have a good conscience" and a "good manner of life in Christ" (iii, 14, 16). Having died unto sin, we should, after the example of Christ, live unto righteousness (ii, 24). Doctrine of First Peter.

This doctrine of a loving obedience to the truth and a personal uprightness of life is common to all the New Testament writings, but may be further enforced and illustrated by the ideals of *perfection* in the excellencies of Christian Christian perfection.

character which meet us here and there. It almost startles us to find Jesus saying, "Ye shall be perfect as your heavenly Father is perfect" (Matt. v, 48). But should it be more remarkable than the commandment, "Sanctify yourselves, and be ye holy, for I am holy"? (Lev. xi, 44; xix, 2; xx, 7, 26; xxi, 8; 1 Pet. i, 16.) We are admonished by Zophar that we cannot "find out the Almighty to perfection" (Job xi, 7), and it would be preposterous in a finite being to presume to equal the perfections of the Infinite. But we may feel assured that the saying of Jesus involves no such unreasonable presumption. There is a perfection predicable of the highest possible Christian life, and its noblest ideals are to be attained by an imitation of God. No defective model is offered by Christ, but rather that of the heavenly Father who is good, and true, and righteous altogether: "As you have a perfect heavenly Father, who sends rain on the just and the unjust, imitate him, love as he loves, that you may be true sons of your Father who is in heaven, perfect sons as he is a perfect Father." The young man who thought he had observed all the commandments lacked something yet. "Jesus said unto him, If thou wouldst be perfect (τέλειος), go, sell thy possessions, and give to the poor, and thou shalt have treasure in heaven; and come follow me" (Matt. xix, 21). Here is the ideal of an attainable perfection, and it involves a perfect surrender of all things that would hinder the complete following of Christ. James employs similar language at the beginning of his epistle (i, 4): "Let patience have its

perfect work, that ye may be perfect and entire, lacking in nothing." The ideal here presented to the mind is a practicable attainment. Every possible grace and virtue is to be acquired, and so a completeness of character, that is not wanting in any good thing, will follow as a blessed consummation. The fact that this ideal is not realized in numerous examples is no proof that the perfection contemplated is unattainable. This very practical "servant of God and of the Lord Jesus Christ" reveals no symptom of fanaticism, and has no liking for a religion or a faith that does not verify itself by works. "In many things," he says (iii, 2), "we all stumble." But he immediately adds, "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also."

Paul does not scruple to speak of perfection as the goal of Christian life, although with him it is mainly a future consummation. He expresses his confidence "that he who began a good work in them would perfect it until the day of Jesus Christ." He prays that their "love may abound yet more and more in knowledge and all discernment," and that they may be "filled with the fruits of righteousness" (Phil. i, 6, 9, 11). He himself disclaims any assumption of having "already obtained" his highest ideal of the excellency of the knowledge of Christ, and of conformity to his death, for that can be consummated only in the resurrection; but he says: "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I

Teaching of Paul.

press on toward the goal unto the prize of the high calling of God in Christ Jesus.". The goal (*σκοπός, thing looked at*) toward which he pressed on was an object in the distance on which his eye was steadily fixed, and upon reaching which he expected to obtain the reward of his heavenly calling in Christ. The imagery employed is substantially the same as that of 1 Cor. ix, 24-26, and the thought is of the running a race in the games in which the successful runner receives the prize of a crown. The apostle conceived himself engaged in such a contest, and, having "finished his course," he would in due time receive "the crown of righteousness" (2 Tim. iv, 7, 8). Nevertheless, though the goal be yet in the distance, he speaks in Phil. iii, 15 (the verse immediately following the statement of his "pressing on toward the goal") of himself and of those who share his feeling and opinion as being in some sense "perfect," and he exhorts the Philippian brethren to imitate him as an example of Christian conduct. He admonishes them that their citizenship (*πολίτευμα*) is in heaven (iii, 20), and further on adds (iv, 8, 9): "Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there be any virtue and if there be any praise, think on these things; what things also ye learned and received and heard and saw in me, these things do; and the God of peace shall be with you." Surely, the constant meditation and practice of such things must needs lead to a high state of

Christian perfection. The apostle elsewhere calls those who are mature in power and penetration of mind perfect (*τέλειοι, full-grown;* 1 Cor. ii, 6; xiv, 20). It is his ambition and hope to "present every man perfect in Christ," and with that glorious end in view he labors and struggles with all the power which Christ supplies (Col. i, 28, 29). It is the prayer of all the Christian brotherhood that they "may stand perfect and fully assured in all the will of God" (Col. iv, 12). From all this it appears that with Paul the goal of Christian perfection is at the end of the Christian race. In that day the persevering saint receives his crown, "the prize of his high calling." Meantime we only know in part; we see in a mirror darkly; "but when that which is perfect is come, that which is in part shall be done away" (1 Cor. xiii, 10). Love, however, is "the bond of perfectness" (Col. iii, 14), the greatest of all virtues, and is a present and abiding possession of the Christian heart, and he who along with this priceless possession has its associate virtues, may be called perfect, complete, full-grown.

This relative perfection in Christian excellency is to be further considered in the light of those specific virtues which altogether make up the completeness of full-grown Christian character. In Gal. v, 22, 23, we have a noteworthy list of these graces of character set over against an extensive enumeration of "the works of the flesh," and they are called "the fruit of the Spirit." We observe that the word "fruit" is in the singular (*ὁ καρπός*) as if to sug-

Christian virtues.

gest that all the virtues named are one combined and vitally inseparable product of the Holy Spirit, like one bunch or mass of fragrant flowers. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." The possession of all these holy and godlike qualities fills out the ideal of being perfect as our heavenly Father is perfect, and they are represented here as living fruit in contrast with dead works of the flesh. In Eph. v, 8-11, we have a conception of these Christian qualities as "the fruit of the light." The passage reads: "Ye were once darkness, but now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord; and have no fellowship with the unfruitful works of darkness." The fruit of the light must needs be what will bear close inspection without any fear of damaging exposure. In the Epistle to the Philippians sincerity and blamelessness of life are commended along with abounding love and knowledge, and a "being filled with fruit of righteousness" (i, 9-11); also steadfastness, and "progress and joy of the faith" (i, 25). The ideal excellencies enumerated in iv, 8, are to be exhibited along with the mind which was in Christ Jesus, the loftiest possible example of brotherly love and unselfish humility (ii, 2-8). The true children of God are thus "blameless and harmless, without blemish, in the midst of a crooked and perverse generation, among whom they appear as luminaries in the world" (ii, 15).

If we were to collect all the passages which mention and extol the graces of Christian character, we might transcribe a large portion of the New Testament. But of all the virtues LOVE is by far the greatest. It is the root and fountain of all excellencies in personal life and character. It is "the bond of perfection" (Col. iii, 14), the heavenly girdle in which all other excellencies unite and are banded together unto perfection. It is the essential element and condition of all healthy development in spiritual life. The first and greatest of all the commandments, because it is the sum of all divine law and revelation, is this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And a second like unto it is this, Thou shalt love thy neighbor as thyself" (Matt. xxii, 37; comp. Luke x, 27; Deut. vi, 5; x, 12; xi, 13; Lev. xix, 18). This is that "perfect love," which, according to 1 John iv, 16-19, gives boldness in the day of judgment, and casts out fear and tormenting punishment. For "God is love; and he that abideth in love abideth in God, and God abideth in him." To him who thus abides, "Love your enemies" is not a hard commandment. Faith works through love (Gal. v, 6), and the love of God is perfected in him who keeps his word (1 John ii, 5). In Eph. iii, 14-19, we note the remarkable prayer that "the Father, from whom every family in heaven and on earth is named, would grant you, according to the riches of his glory, to be strengthened with power through his Spirit in the inward man, that Christ may

Love.

dwell in your hearts through faith, in love being rooted and grounded[1] that ye may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God." Of all this perfection in Christian faith and power and knowledge love is the root and foundation and central bond, and herewith agrees the exhortation of v, 1, 2, "Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you." Such love begets and strengthens the love of neighbor and brethren.

So far as inward feelings and outward acts may exhibit perfection of Christian character, we find perhaps the most magnificent portraiture of love in 1 Cor. xiii. All other gifts and powers are declared worthless apart from love. Faith and hope command high admiration, but love is greater still. "Love suffers long, and is kind; love envies not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth in the truth; covereth all things, believeth all things, hopeth all things, endureth all things. Love never

[1] "The emphatically prefixed *in love being rooted and grounded* is quite in keeping with the Pauline doctrine of the *faith working through love* (Gal. v, 6; 1 Cor. xiii). Through the strengthening of their inner man by means of the Spirit, through the *dwelling* of Christ in their hearts, the readers are to become established in love, and, having been established in love, are able to comprehend the greatness of the love of Christ."—Meyer, *Critical and Exegetical Handbook, in loco.*

faileth" (verses 4-8). In this forcible description the word love is obviously employed by way of synecdoche for the person in whom this heavenly grace abides, and no comment is needed to make the portrayal more impressive or more intelligible.

Continual cultivation and growth.

The high and holy attainments in spiritual life thus far outlined are experiences that require continual cultivation. The "Power from on high" which originates the new life is indispensable in all the stages and forms of its development, and we may here apply the words of the psalmist in their fullest possibility of meaning: "Jehovah God is a sun and a shield: Jehovah will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psa. lxxxiv, 11). His continuous cooperation may therefore be counted on as matter of course. But the Holy Spirit himself can do no perfect work in the heart of man unless there be deep in that heart a "hunger and thirst after righteousness" (Matt. v, 6), and a faithful use of every means available for discipline and "instruction in righteousness" (2 Tim. iii, 16). Substantial progress can be made only in conscientious fidelity to the truth, and the pure and earnest heart will be on the constant search for truth. It will seek the wisdom which cometh from above and be not only willing but anxious to be taught. The apostle rejoiced in "the order and steadfastness of the faith in Christ" which the Colossians showed, and he wrote them these significant words of counsel: "As therefore ye received Christ Jesus the Lord, so walk in him,

rooted and builded up in him, and established in your faith, even as ye were taught, abounding in it with thanksgiving" (Col. ii, 5-7). By such a steadfast course of life and training one comes to beautiful maturity and strength of Christian character. The babe in Christ may "be holy and without blemish before him in love," but strength, wisdom, and maturity in virtues come through the manifold discipline of a protracted life.

The conflict with evil, the sufferings and persecutions to which the Christian confessor is often subjected, the battle for the right, the constant struggle to propagate the Gospel, severe personal self-denial, the increasing knowledge of God and of Christ and of holy things which comes from diligent study of the truth—these all have much to do in developing the virtues of godliness and in strengthening the heart in righteousness. Jesus forewarned his disciples that the world would hate and persecute them (John xv, 18-20; xvi, 33), but he prayed, not that they might be taken out of the world, but rather that they might be kept from the evil (xvii, 15). Exposure to severe trial puts one's faith to the test, and affords occasions of noblest spiritual triumph. Hence the words of James: "Count it all joy, my brethren, when ye fall into manifold trials, knowing that the proof of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. Blessed is the man that endureth trial; for when he has been approved

Discipline of trial.

(δόκιμος, *proved, tested*), he shall receive the crown of life" (James i, 2-4, 12). Similarly Peter: "Now for a little time, if need be, ye have been put to grief in manifold trials, that the proof of your faith, more precious than gold that perishes though it is proved by fire, might be found unto praise, glory, and honor in the revelation of Jesus Christ" (1 Pet. i, 6, 7). Again in iv, 12, 13: "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you; but inasmuch as ye are partakers of Christ's sufferings, rejoice, that also in the revelation of his glory ye may rejoice with exceeding joy." Paul speaks of the churches of Macedonia, "how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their singleness of heart," as seen in their ready and liberal contributions (2 Cor. viii, 2). Abraham's faith was most remarkably tested in his offering of Isaac; and the heroes of faith, "of whom the world was not worthy," "had trial of mockings and scourgings and bonds and imprisonment" (Heb. xi, 33-38). Such bitter trial, when one even "resisteth unto blood, striving against sin," serves like paternal chastisement to discipline the sons of God, and make them "partakers of his holiness" (xii, 4-11). All such chastening seems grievous at the time, "yet afterward it yields peaceable fruit to them that have been exercised thereby, even the fruit of righteousness." These teachings are further enhanced by the suggestions of the apocalyptic vision of the great

multitude "coming out of the great tribulation, washing their robes and making them white in the blood of the Lamb" (Rev. vii, 9-17). Thus all trials, all spiritual discipline, all chastisements of the heavenly Father, and all devout personal activity which these may occasion serve to strengthen the moral character, and to develop the graces of Christian maturity and perfection. "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory" (2 Cor. iv, 17). The moral value of affliction was not unknown to the psalmist, "It is good for me that I have been afflicted, that I might learn thy statutes" (cxix, 71).

We have thus shown that real growth and discipline in spiritual life, according to the Scriptures, can be no one-sided experience. And no one word appears sufficient to designate the manifold operations and results of this spiritual development. Not even the terms sanctification, holiness, and perfection cover the entire portraiture of that "image of the heavenly" which is the ideal of the blameless children of God. We must recognize the elements of growth, the putting away of all impurity of flesh and spirit, the essential antagonism of a life of sin and the regenerate life, the positive facts of sanctification, holiness, and righteousness, the possession of all Christian virtues, and of perfect love that casts out fear. Nor must we fail to see how all the holy virtues are cultivated by the discipline of trial in order that we may be partakers of the holiness of God and so be without blame before him in love. This broad,

full, uplifting view of the manifold possibilities of spiritual life in Christ leaves no room for doubtful and confusing disputations, and all these elements of perfection in the Christian life receive about equal prominence in the teachings of the New Testament.

CHAPTER VIII.

MEANS AND METHODS OF PROMOTING SPIRITUAL LIFE.

Fellowship of the Church.

IN connection with such growth and discipline as we have described in the foregoing pages we notice further those means and methods which have been divinely sanctioned for the purpose of cultivating man's spiritual life, and which have to do directly with personal experiences in religious life. And first of all we emphasize the importance of the fellowship of the pure and good. The true religious life, according to the scriptural ideal, is best promoted in connection with societies and communities bound together by a common faith and practice. In such a fellowship and communion of the sanctified we perceive the true ideal of the Christian Church. To such a company it may be said with the greatest solemnity, "Ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit" (Eph. ii, 19-22). Here is a conception of the Church as comprehensive as it is profound. The saints are citizens of one great com-

monwealth[1] having heavenly interests and aims (comp. Phil. iii, 20), and hence called family-relations (*οἰκεῖοι*, *members of the household*) of God. Then the thought passes by a natural transition from the idea of a household to that of the house as a great structure builded by God, of which Jesus Christ himself is the chief corner stone, and with the laying of which the apostles and prophets of the New Testament were identified.[2] This great building of God (comp. 1 Cor. iii, 9) is continually increasing and is destined to "grow into a holy temple (*ναός*, *sanctuary*) in the Lord," embracing in its communion all the members of God's household in all the world and for all time; but as a part and parcel of this magnificent structure "each several building."[3] every distinct congregation, or local church, like that at Ephesus or at Corinth, "is builded together for a habitation of God in the Spirit." Each individual of this "household of the faith" (Gal. vi, 10) is a child of God, born from above, and receiving the spirit of adoption, as explained above (pp. 62-64). The great

[1] Compare the phrase "commonwealth of Israel" in verse 12.

[2] See on this subject my *Biblical Hermeneutics*, pp. 123-127.

[3] The Greek *πᾶσα οἰκοδομή*, which is the best authenticated reading here, cannot be properly rendered *the whole building*, which would require the article, *πᾶσα ἡ οἰκοδομή*. The apostle means that *every building* which consists of the members of any distinct community, is closely joined together with all others of its kind, and thus grows into the one great temple of God. Thus "each several building" here means, as J. A. Beet says, the "various parts of the one great structure. Such were the various churches, Jewish or Gentile. So Matt. xxiv, 1, *the buildings of the temple;* that is, the various parts of the temple at Jerusalem. Frequently a great building is begun at different points; and in the earlier stages its parts seem to be independent erections; but as it advances all are united into one whole. So there were in Paul's day, as now, various churches."—*Commentary on Ephesians, in loco.*

practical purpose of this churchly fellowship is edification in Christian life and truth. In this same Epistle to the Ephesians (iv, 11-16) we find a similar concept of the Church as a great organism, "the body of Christ," and the different members of this body are knit together and builded up, and thus individually and collectively make the increase of the body.[1] The various ministers and ministries of the Church are said to be given "for the perfecting of the saints, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

This scripture especially declares the great aim of the ministries of the Church. Apostles, prophets, evangelists, pastors, and teachers serve at least a sixfold purpose: (1) a correcting and training that will overcome the

Design of all churchly ministries.

[1] One may profitably compare the figure of the vine and its branches in John xv, 1-8.

ignorance, instability, and errors of childhood; (2) the perfecting of the saints for holy service; (3) the promotion of unity in faith and knowledge; (4) the exhibition of truth and love; (5) due attention to each several part of the body; (6) the increase of the body as a whole. The positive value of this holy ministration for the edification of the children of God is so apparent as to call for no extended discussion. In 1 Cor. xii, 4-7, the apostle teaches that "there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal." The entire chapter is given to explanations of this diversity of gifts and ministrations. All believers are in one Spirit baptized into one body of Christ, and all are made to drink of one Spirit. Each particular member needs the cooperation of every other member, and so apostles, prophets, teachers, powers, gifts of healings, helps, governments, kinds of tongues are set in the Church for the edification of the whole body. The same lesson is taught by means of the same figure in Rom. xii, 4-8. The Church conceived as the body of Christ and perfected in heavenly beauty and excellence is in itself a glorious ideal, "not having spot or wrinkle or any such thing" (Eph. v, 27), but in the actual conditions of its development and working in this world, it is not an end in itself, but rather a means to an end. As our Lord said of the Sabbath (Mark ii, 27) so we may say

of the Church, it was made for man and not man for it. The same is true of all sacred institutions. They exist for the highest culture and advantage of the children of God. The Church is the congregation and communion of those who are "called to be saints" (Rom. i, 7),[1] and the fellowship which the members enjoy together, the solemn vows they take, the worship they observe, the counsels and instruction they give and receive, the "speaking one to another in psalms and hymns and spiritual songs, singing and making melody with the heart to the Lord and giving thanks always for all things" (Eph. v, 19, 20; comp. Col. iii, 16), and all the varied ministries of apostles and prophets and teachers are so many direct means of cultivating the religious spirit, and strengthening every element of Christian character.

The sanctity of this churchly fellowship and the solemnity of the bonds which knit all the members of this body to one another are perpetually evidenced by the two sacred rites of Baptism and the Lord's Supper. These, being regarded as signs and seals of a holy covenant relationship before God, are commonly called *sacraments,* because they involve solemn obligations, like the taking of an oath of allegiance and fidelity. Various forms and ideals of baptism were current among the Jewish people before the time of Christ. The rite took on peculiar solemnity in connection with the ministry of John, the

The sacraments.

[1] On the word ἐκκλησία, *church,* see my *Biblical Hermeneutics,* pp. 74, 75.

forerunner of Jesus, and the whole teaching and work of that remarkable prophet is called "the baptism of John" (Matt. xxi, 25; Mark xi, 30; Luke vii, 29; xx, 4; Acts i, 22; xviii, 25; xix, 3), and "the baptism which John preached" (Acts x, 37). It is also called "the baptism of repentance unto remission of sins" (Mark i, 4; Luke iii, 3). John baptized great multitudes of the people, who confessed their sins, recognized John as a prophet, and "were willing for a season to rejoice in his light" (John v, 35). But the steadfast testimony of John was that he himself was but a voice in the wilderness to make ready the way of the Lord, and to baptize with water unto repentance; but there was a mightier one coming after him who should baptize with the Holy Spirit. Jesus himself did not perform the ceremony of baptism with water, but according to John iv, 1, 2, his disciples made and baptized more converts than John. This they would not have been likely to do without his sanction, although, it is noticeable that not a word is said about it in the Synoptic records of his appointing and sending forth the twelve to preach the Gospel of the new kingdom (Mark iii, 13-15; vi, 7-13; Matt. x, 1-15; Luke vi, 12-19; ix, 1-6; x, 1-16). In the commission recorded in Matt. xxviii, 19, and Mark xvi, 15, 16,[1] however, baptism receives distinctive men-

[1] The last-named passage occurs in the appendix to Mark's Gospel, is of uncertain origin, and certainly no part of the original Gospel according to Mark. See notes to the critical editions of the Greek Testament by Tischendorf, Tregelles, Alford, Westcott and Hort. Inasmuch, also, as no use of the trinitarian formula for baptism occurs elsewhere in the New Testament, and the common method of reference in the Acts of the Apostles is to baptism "into the name of the Lord Jesus" (ii, 38; viii,

14 858

tion, and the Acts of the Apostles show an apparently uniform practice of baptizing all Christian converts upon confession of sin and of belief in Jesus the Christ (ii, 38, 41; viii, 12, 38; ix, 18; x, 48; xvi, 15, 33; xviii, 8; xix, 5). A saving significance seems to be given to the water of baptism in 1 Pet. iii, 21, where it is called "an antitype" of the water of the flood, by means of which Noah and his family were saved. But the writer takes pains to say that the baptism of which he speaks is "not a putting away of the filth of the flesh, but a question of good conscience toward God." No ritual washing in water can save a soul from sin, and baptism, in this text as in a number of other places, is best understood of that inner washing and purification of which the outward rite is only a symbolic sign. So, too, in those passages in the Pauline epistles where the main reference is to the death unto sin and the newness of life which the believer realizes in Christ, the allusion to baptism is metaphorical, the formal ceremony being mentioned as the sign and symbol of the work of grace in the soul. "As many as were baptized into Christ put on Christ" (Gal. iii, 27). "In one Spirit we were all baptized into one body" (1 Cor. xii, 13). "All we who were bap-

Christian baptism.

16; x, 48; xix, 5), it is believed by some scholars that the language of Matt. xxviii, 19, is not an exact version of the words of Jesus himself, but a clothing of them in the words of a formula which came into early use in the Church. Similarly, the doxology of the Lord's Prayer in Matt. vi, 13, came to be interpolated, probably, from the common prevalence of such formulas in acts of public worship. But these facts do not in the least take from the value of the prayer, or from the nature and purpose of the rite of baptism.

tized into Christ Jesus were baptized into his death. We were buried with him through baptism into death" (Rom. vi, 3, 4; comp. Col. ii, 12). As a suggestive symbol of this profound conception of entrance into the new life of Christ the rite of baptism in water was divinely significant in the mind of Paul; but apart from the spiritual reality of which it is the sign the ceremony in itself would be an empty form. The "one baptism" referred to in Eph. iv, 5, is the one genuine baptism "into Christ," and so necessarily supposes the baptism of the Holy Spirit, for no immersion of the body in water, nor any pouring or sprinkling of clean water on the body, can effect a change of heart, or bring the soul into fellowship with Jesus. Paul's mystic nature apprehended the deep spiritual truth figured in baptism, but he was so far from exalting this rite above the ministry of the word, that he declares that Christ sent him "not to baptize, but to preach the Gospel" (1 Cor. i, 17).

The rite of baptism has been regarded as in some sense taking the place of the older rite of circumcision. Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision" (Rom. iv, 11; comp. Gen. xvii, 10, 11), and the ceremony obtained formal recognition in the Mosaic legislation (Exod. xii, 48; Lev. xii, 3). It was also conceived as a symbol of the purification of the heart before God (Deut. x, 16; xxx, 6; Jer. iv, 4; Rom. ii, 29). So far, therefore, as both these rites symbolize heart-purity, and are signs and seals of a

covenant relation, and tokens of formal union with the people of God, they serve to illustrate each other. But the older rite of circumcision has been abrogated by the Gospel of Christ, and all the purpose it may have served as the sign and seal of covenant relations and of sanctification of heart is now met by the simpler and more suitable rite of baptism in water. Specific confirmation of this is, perhaps, to be recognized in the language of Col. ii, 11, 12: "Ye were circumcised with a circumcision not made with hands, in the putting off the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." The deep spiritual experience expressed by these figures of death and resurrection in Christ supersedes all the carnal ordinances of Judaism. The rite of baptism has received almost universal recognition in the Christian Church, and even without the authority of a specific commandment of the Lord, would be a beautiful and appropriate form of public initiation into the covenants and fellowship of the children of God. But it is the more impressive and binding by reason of the sanction it received from Christ and the apostles, and the reverential observance it has commanded through all the Christian centuries.[1]

[1] The age of serious controversy over the questions of time, place, subjects, and mode of baptism seems to be past. The allusions to immersion, affusion, and sprinkling are numerous in the Scriptures, and all these modes of ceremonial purification have their sufficient warrant to justify the personal choice of the individual believer. In the *Teaching*

Lord's Supper.

As the rite of baptism in the Christian Church takes in some measure the place of circumcision in the Jewish community, so the Lord's Supper (*κυριακὸν δεῖπνον*, 1 Cor. xi, 20) takes the place of the Jewish feast of Passover. According to Paul, Christ has become the Christian's paschal lamb (1 Cor. v, 7), and in the mystic symbolism of the Lord's Supper the believer signifies in a formal way the vital union he enjoys in Christ. This blessed union is forcibly expressed in the words of Gal. ii, 20: "I am crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, which is in the Son of God, who loved me and gave himself up for me." In the light of this confession we perceive the deep spiritual import of 1 Cor. x, 16, 17: "The cup of blessing which we bless, is it not a communion (*κοινωνία*) of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?—seeing that we, who are many, are one bread, one body: for we all partake of the one bread" (*ἐκ τοῦ ἑνὸς ἄρτου, share from the one common bread*), and so participate in the one com-

---

of the Twelve Apostles (chap. vii) it is commanded to baptize in running water; but if that is not at hand, other water may be used, either cold or warm. It is also permitted to perform the rite by pouring water on the head. The practice of infant baptism is without any specific commandment, and also without the record of any clear example, in the New Testament. It has, however, been inferred from the mention of household baptisms, and from the analogy of circumcision, and may find a sufficient reason for itself in the obvious propriety of a public and formal consecration of children to God. We hold, accordingly, that, with or without scriptural warrant, it "is to be retained in the Church."

mon life of one great organism. The spiritual unity of all believers is thus most plainly affirmed, as also the fact that they all derive their spiritual subsistence from one common source. Paul himself has given us the earliest record we possess of the institution of the Lord's Supper (see 1 Cor. xi, 23-26), and it agrees in substance with that of the Synoptic Gospels (comp. Matt. xxvi, 26-29; Mark xiv, 22-25; Luke xxii, 14-20). The Passover was a memorial of Israel's deliverance out of the bondage of Egypt; the Lord's Supper is a memorial of our redemption "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i, 19). In the observance of this sacred rite the believer recognizes a divinely ordained means of showing forth his faith in the atoning death of Christ, and his abiding spiritual fellowship with him. In the mystic way of stating it, he eats the flesh and drinks the blood of the Son of man, and so comes to have life in himself (John vi, 53).

The fellowship and communion, which are enhanced by these symbolic signs of the new covenant, must needs be very helpful to develop the spiritual life of the children of God. But far more important than the formal observance of any outward rites is the faithful ministry of the word of God, a preaching and teaching of the great eternal truths which have to do with the moral and religious nature of man. Many of these are treasured in the Scriptures of the Old Testament, and, according to Paul, "were written for our learning" (Rom. xv, 4).

Ministry of the word.

"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Tim. iii, 16, 17). The law, the prophets, and the psalms may therefore be profitably searched for religious instruction and edification. The record of creation in Genesis is full of richest suggestions touching the personality and power of God. The promise to the woman (iii, 15), and the symbols of judgment and mercy in flaming sword and cherubim (iii, 24) are prophetic of a divine purpose to redeem from sin and death. The familiar story of Cain and Abel is freighted with moral lessons of imperishable value. The covenant with Noah and its symbolic sign of the bow in the cloud (ix, 9-17) illustrate the ancient ideals of divine compassion and the doctrine of communion between God and man.[1] The various rites of the Levitical worship, the vows and the purifications, the Sabbath, the new moons, the sacred seasons and pilgrimages and fasts, the solemn assemblies and the sacrifices, all witness to the religious culture of the Israelitish people, and along with the lively oracles of the prophets and the spiritual songs of the psalmists furnish numerous lessons for instruction in righteousness. Or if we look for special illustrations from individual life and character, we may cite the examples of Enoch, who walked with God; of Abraham, the friend of God; of

[1] See these lessons more fully indicated in my *Biblical Apocalyptics*, pp. 38-67.

Jacob and his wrestling with the angel; of Joseph, the honored servant of God; of Moses, who spoke face to face with Jehovah; of Samuel, the venerable prophet, and David, the man after God's own heart. The psalms and prophets abound with pious utterances which show that at various periods of the Old Testament history human hearts in Israel were led through remarkable experiences of conviction of sin, repentance, faith, and turning unto God. The symbolical rites and the laws for personal purification inculcated the doctrine of holiness, and the necessity of "clean hands and a pure heart" in every one who would approach unto God (Psa. xxiv, 3, 4).

In these and many other ways the scriptures of the Old Testament afford instruction in divine truth; but we find the teaching embodied in the New Testament a still fuller and clearer revelation of the word of God. Jesus himself is the supreme Teacher. His parable of the sower and the seed illustrates the nature of the "word of the kingdom," and how differently it is received by different human hearts. His parable of the good seed and the tares is even more suggestive. "He that soweth the good seed is the Son of man," and his coming into the world was a going forth to sow. The enemy sows evil seed, and the different sowings produce "sons of the kingdom," and "sons of the evil one." It is, therefore, a matter of the greatest possible moment how we hear and what we hear and receive as the word of God. The incarnation, life, teaching, ministry, miracles, death and resurrection of Jesus are a revela-

tion of "the good word of God and the powers of the age to come" (Heb. vi, 5). Every manifestation of divine truth from the beginning is in some sense the word of God, who has spoken at sundry times, in diverse manners and by different portions (Heb. i, 1). Thus the Gospel, the word of the kingdom, the truth as it is in Jesus (Eph. iv, 21), who himself is "the way and the truth and the life" (John xiv, 6)—even the eternal WORD who was in the beginning with God and was God—this word of God, so inexhaustible in depth and fullness, is the light of the world, and a most efficient instrument for building up the child of God in righteousness and in all virtues.

Great zeal in religious life may often display itself without correct knowledge of the truth (Rom. x, 2), and a fervent piety is often seen in persons who are lamentably deficient in their acquaintance with "the word of the kingdom." But such facts admonish us the more that all sound and commendable Christian growth must be according to faithful instruction in the truth. The ancient priests of Israel were required to teach the statutes which Jehovah had spoken (Lev. x, 10, 11). "The priest's lips should keep knowledge, and they should seek the law at his mouth" (Mal. ii, 7). Wise and useful proverbs were sought out and set in order that men might "know wisdom and instruction, and discern the words of understanding" (Prov. i, 2). In accordance with the great Teacher's example and counsels the apostles of the early Church gave great attention to teaching (Acts ii, 42) and "the ministry of

the word" (vi, 4). "Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord" (xv, 35). Paul in founding the church of Corinth "dwelt there a year and six months, teaching the word of God among them" (xviii, 11), and for the space of three years he labored in Ephesus, "teaching publicly and from house to house," and "shrinking not from declaring the whole counsel of God" (xx, 20, 27). He wrote the Corinthians about his supreme desire to profit them by speaking to them "either by way of revelation, or of knowledge, or of prophesying, or of teaching" (1 Cor. xiv, 6). He admonished the churches of Galatia that he received the Gospel through revelation of Jesus Christ, and made the same known unto them in the ministrations of his divine apostleship, and he emphasized the work of religious instruction by saying, "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. vi, 6). He wrote Timothy and Titus that the minister of Christ must be "apt to teach," "speak the things which befit the sound teaching," "hold to the faithful word which is according to the teaching, that he may be able both to exhort in the sound teaching, and to convince the gainsayers" (1 Tim. iii, 2; 2 Tim. ii, 2; Titus i, 9; ii 2). Luke wrote his gospel that Theophilus might be informed "concerning all that Jesus began both to do and to teach," and "might know the certainty concerning the words wherein he had been instructed" (Acts i, 1; Luke i, 4). And thus it appears that without diligent instruction and study in the truth of God there can be

no healthful growth "in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii, 18).

Numerous forms of religious activity may be viewed as means of promoting spiritual life and cultivating the virtues of Christian character. A vigilant guarding of oneself against all kinds of evil is an essential accompaniment of the petition, "Lead us not into temptation, but deliver us from the evil." Such vigilance should care to keep the body from all defilement (1 Cor. vi, 19, 20; ix, 27; 2 Cor. vii, 1; 1 Pet. ii, 11); to practice faithfulness with an erring brother (Matt. xviii, 15-17; Gal. vi, 1), to bear the infirmities of the weak (Rom. xv, 1; Gal. vi, 2), to give of one's means liberally and distribute readily according as one is prospered (1 Cor. xvi, 2; 2 Cor. vii, 2, 7; 1 Tim. vi, 18), to show love and hospitality to the stranger (Heb. xiii, 2; Rom. xii, 13), to redeem the time and observe diligence in business (Eph. v, 16; Col. iv, 5; Prov. xxii, 29), and to be faithful in the discharge of all duties in the family and household (Eph. v, 22-vi, 9; Col. iii, 18-iv, 1; 1 Pet. ii, 18-iii, 7). All these and other like activities of practical godliness are essential to a strong and beautiful development of the Christian life; but they are all implied in what has already been said of the elements of growth and the cultivation of personal excellencies in Christian perfection.

Practical godliness.

But among all the means of grace the direct personal approach of the soul of God in prayer is preeminent. It is a sort of instinct in the religious nature of man to "cry out unto the liv-

Prayer.

ing God," and this fact is an evidence that we are the offspring of God. The Scriptures abound with examples of prayer, and no ritual of worship, no offering of sacrifices, no intercession of priests ever seem to have proved sufficient to release the individual heart from the sense of need and of obligation to seek personally unto God. Prayer in the broadest sense includes acknowledgment of past mercies and thanksgiving for all divine favors, confession of sin and unworthiness, supplication for all manner of temporal and spiritual benefits, and ascription of praise to God. In the Hebrew Psalter we meet with all these forms of prayer and praise, and not a few of them are examples of the deepest and most thorough searching of heart before God. The supplications of Moses, as recorded in Exod. xxxiii, 12-16, and Num. xi, 11-15, are remarkable for the boldness of their appeals to Jehovah. Abraham's intercession for Sodom (Gen. xviii, 23-32) is no less notable. The struggle of Jacob at Peniel is unsurpassed as a picture of prevailing prayer alone with God (Gen. xxxii, 24-30). Jesus taught his disciples to pray and enhanced his teaching by his own example. He supplied a model prayer, and uttered parables to show that men ought always to pray. "What man is there," he argued, "who, if his son ask him for a loaf, will give him a stone; or if he ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Hence his own command: "Ask, and it

shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. vii, 7-11; comp. xviii, 19; xxi, 22; Mark xi, 24; Luke xxi, 36; John xv, 7; xvi, 23, 24). The apostolic teaching on this subject is no less explicit. According to James, "if any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting." "Confess your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working" (i, 5; v, 16). "Be ye of sound mind," says Peter, "and be sober unto prayers" (1 Pet. iv, 7). And John writes: "This is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us" (1 John v, 14). "Brethren, pray for us," says Paul; "pray without ceasing; in nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God; praying at all seasons with all prayer and supplication in the Spirit, and watching thereunto in all perseverance and supplication for all the saints" (1 Thess. v, 17, 25; Phil. iv, 6; Eph. vi, 18).

From these scriptures and others of a like nature it is evident that God is a living presence in the world. He even notices the sparrow that falleth on the ground and numbers the hairs of our head (Matt. x, 29). The uniformities we see in nature can offer no valid objection to the doctrine of prayer, for those uniformities are themselves of his ordaining and have in him their per-

manent support. His infinite wisdom and power are doubtless competent to make all things work together for good to them that love him and are called according to his purpose (Rom. viii, 28). We may often pray unwisely; "we know not how to pray as we ought, but the Spirit helpeth our infirmity" (verse 26). David prayed for the life of the child, and his desire was not granted him (2 Sam. xii, 16-18). Jesus prayed in Gethsemane that the cup might pass, but he drank it in amazement of soul and amid drops of blood. Paul besought the Lord thrice that the thorn in his flesh might depart (2 Cor. xii, 8), but the weakness remained. Yet no such fervent inworking prayer of the heart to God goes without some blessed answer. The child is not spared, but comfort of soul is given. The cup of Gethsemane is not taken away, but an angel comes to strengthen. The thorn in the flesh remains, but there comes the sweet assurance, "My grace is sufficient for thee: for my power is made perfect in weakness." The true idea of prayer implies that in the nature of the act we defer to an infinite Intelligence above us, whose wisdom and goodness may often answer our supplication in ways we thought not of. The thing for which we ask may be conditioned on other wills whose free action we cannot influence, and God himself will not coerce. Or we may ask for a seeming and real good which, if given, would effectually prevent our subsequent attainment of a higher boon.

And so the human heart, with its ineradicable impulse to pray, may come to God in boldness, and in con-

fidence, nothing doubting, and may ask for any good thing. No such earnest "supplication in the Spirit" goes unanswered. It may not be the specific answer we desire; for the Infinite Wisdom has his ways and his thoughts, which are far above ours (Isa. lv, 9). But the Infinite Wisdom is also the Infinite Love, who "withholdeth no good thing from them that walk uprightly" (Psa. lxxxiv, 11). If that good thing for which we pray seems to be withholden, some other and greater good is given in ways we think not of. The spiritual nature that seeks the presence and help of God with a pure longing must needs receive of the infinite fullness, for such the Father seeks to be his worshipers (John iv, 23). And thousands of thousands of such true worshipers have received most blessed answers to their prayers. The heart is enlarged in its sympathies by the habit of prayer. Its hunger and thirst after righteousness receive thereby the deeper satisfaction. The consciousness of a personal fellowship and communion with the living God exalts the spiritual life and prepares it for the fuller vision of God.

In all these means of grace we surely recognize a divine provision for the cultivation of the spiritual life of man. The child of the kingdom, born from above, a new creation in Christ, receiving the spirit of adoption, holy and without blame, perfected in love, is certainly an ideal worthy of all possible struggle to attain. The exhortation of Heb. x, 19-25, in which the writer passes from the doctrinal to the practical part of his

epistles, contains a sevenfold admonition. Those who would enter into what this writer conceives as the heavenly holy of holies in the house of God must have (1) a true and purified heart, (2) a body washed from all defilement, (3) a full assurance of faith, (4) an unwavering confession of hope, (5) a watching of one another for good, (6) assembling together for worship and fellowship, and (7) faithful exhortation. "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water, let us hold fast the confession of our hope that it waver not; for he is faithful that promised; and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh."

CHAPTER IX.

ETERNAL LIFE.

OUR studies thus far into the origin and development of new spiritual life in man have prepared the way for further inquiry into the heavenly nature and destination of this life. The phrase eternal life (*αἰώνιος ζωή*), which is conspicuous in the writings of John but by no means confined to them, demands our first attention. It has become so much associated in Christian thought with the doctrine of future existence that an important part of its significance is overlooked. The new birth from above introduces the believer into a new element of spiritual life, and is spoken of as a passing out of death into life (see above, p. 58), so that "he that hath the Son hath the life, and he that hath not the Son of God hath not the life" (1 John v, 12). Here "the life" is contemplated as a present actual possession; "God gave unto us eternal life, and this life is in his Son" (verse 11); and the statement is strictly parallel with John iii, 36: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Equally explicit and unmistakable is the language of John v, 24: "He that heareth my word and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath

The phrase *ζωὴ αἰώνιος*.

passed out of death into life." In John vi, 54, we meet with this declaration of profound mysticism: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." In xvii, 3, we read what bears to some extent the manner of a definition: "This is eternal life, that they should know thee, the only true God, and him whom thou didst send, Jesus Christ." The eternal life which is thus contemplated as a present possession is no other than the blessed life of God in the soul begotten by the heavenly birth and nourished by living communion with God. It is not merely the knowledge of God and of Christ; it is rather vital union with them, as that of the branches with the vine, so that the disciples "shall know that I am in my Father, and ye in me, and I in you" (John xiv, 20). The knowledge of God that comes of such vital union and fellowship is a partaking of the divine nature, and, to use a Pauline expression, the "life is hid with Christ in God" (Col. iii, 3).

Spiritual light.

This eternal kind of life is closely associated with the idea of light shed abroad through all the spiritual and intellectual faculties of men. "In him was life, and the life was the light of men" (John i, 4). That is, the impartation of new life from above brings along with the life a heavenly illumination. He who is begotten of God should be quick to learn that "God is light, and in him is no darkness at all. And if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (1

John i, 5, 7). Such are true "children of light," and such divine illumination develops the eternal life as the light of the sun promotes the growth of many living things in the natural world.

The mystic element in the writings of Paul is scarcely less noticeable than that of the Johannine books. No New Testament writer exhibits profounder conceptions of spiritual life and fellowship with God. He thinks and speaks of believers as risen with Christ, and seeking things above where Christ is seated on the right hand of God (Col. iii, 1). Their citizenship is in heaven (Phil. iii, 20), and they sit with Christ in the heavenlies (*ἐν τοῖς ἐπουρανίοις*, Eph. ii, 6).[1] He, too, knows the power of heavenly illumination, "seeing it is God that said, Light shall shine out of darkness, who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv, 6). "Ye were once darkness, but are now light in the Lord; walk as children of light" (Eph. v, 8). This surpassing light which accompanies the knowledge of the glory of God in Christ is conceived by Paul as a product of the Spirit of the Lord, and a reflection of the glory of the Lord Christ as seen in the mirror of the Gospel. The highest liberty of the soul is attained in this transforming light. It is the freedom of which Jesus speaks in John viii, 32, 36: "Ye shall know the truth and the truth shall make you free. If the Son shall make you free, ye shall be free indeed." This holy

Paul's view of light and liberty.

[1] Compare my *Biblical Hermeneutics*, p. 276.

spiritual liberty exalts the soul above all slavish fear, and enables one to apprehend the living Christ as the light of the world.[1] Paul puts it in contrast with the bondage and darkness which so blinded the spiritual insight of the heart of Israel in his time that they could not apprehend "the illumination (*φωτισμός*) of the gospel of the glory of Christ, who is the image of God" (2 Cor. iv, 4). Spiritual illumination dispels the darkness of sin and error, and brings the real freedom. Accordingly we read (2 Cor. iii, 17, 18): "Where the Spirit of the Lord is, there is liberty. And we all, with unveiled face (that is, not veiled as was the heart of Israel, verses 14-16), beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." The believer who receives this liberty-giving Spirit of the Lord beholds the glory of his Lord as it is reflected in the mirror of the Gospel, which he calls in this same connection (iv, 4) "the gospel of the glory of Christ." This vision of Christ is a present experience of the soul, and consists in devout and appreciative contemplation of the person and glory of the Lord Jesus. Such a vision of glory has the effect of transforming the devout beholder into the same likeness. He becomes Christlike. He "puts on the new man, who is being renewed unto knowledge after the image of him that created him" (Col. iii, 10). The transformation is not the work of a moment, but may be

[1] Compare the doctrine of Christian freedom as stated on pp. 67-70 of this volume.

a long-continuing process, as is suggested by the words "from glory to glory." The eternal life in Christ of which he has "laid hold" (1 Tim. vi, 12) becomes in him an increasing spiritual power, and advances from one degree of glory to another. It is also a transformation from the vision of glory which one sees in the mirror of Christ's Gospel into a glory of personal fellowship with God, which is "as the dawning light that shineth more and more unto the perfect day" (Prov. iv, 18).

Eternal life, then, is to be understood primarily of the free, pure, permanent, and ever increasing spiritual life of Christ-likeness. It is a present possession and a glorious reality to the believer, who can say with Paul, "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Rom. viii, 2). As spiritual death is the direct penal consequence of sin, so is spiritual life the direct product of the work of the Holy Spirit in the believer's heart; and as the one is a reality of positive knowledge and conviction, so is the other. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. vi, 23). We have already observed (pp. 18-22) that the penalty of sin is a ruin of the spiritual nature of man, the blighting of religious life, the self-destructive alienation of the soul from the fellowship of God. When this condition becomes fixed and permanent the blighted nature is guilty of eternal sin. Such fixedness in evil character is in itself a

A present possession.

penal consequence of persistent sinning. On the other hand, eternal life may be viewed as a fixedness of opposite character. The children of light have laid hold of the eternal life which is God's free gift; and "the fruit of the light is in all goodness and righteousness and truth" (Eph. v, 9).

Endless permanence in life.

But in the Gospel of John we find eternal life contemplated also as an ultimate reward, a future glory, as well as a present possession. The life in Christ is eternal in that it endures in eternal permanence. It has a destination that runs on not only "from glory to glory" but also from eon to eon. Jesus speaks of the water of life which becomes in him who drinks thereof "a fountain of water springing up unto eternal life" (iv, 14). Again in verse 36 he speaks of "gathering fruit unto life eternal," and in vi, 27, of food "which abideth unto life eternal." In xii, 25, we have the strong and peculiar words which remind us both of Matt. xvi, 25, and Luke xiv, 26: "He that loveth his soul loseth it; and he that hateth his soul in this world shall keep it unto life eternal." The eternal life is so exalted in thought that everything which stands in the way of its attainment seems in comparison so mean and despicable as to be an object of hatred. The sordid soul-life, animal life (*ψυχή*), which seeks all its good in this world is hateful when seen in its antagonism to the life eternal which aims at permanent satisfaction, and seeks things above this world "where Christ is seated on the right hand of God" (Col. iii, 1). In

all these passages in John's Gospel the eternal life contemplated is some future glorious boon, an endless permanence in the life and light of God.

In the Synoptic Gospels the phrase "eternal life" also connotes a future reward or inheritance. In Mark x, 29, 30, Jesus says: "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come life eternal." The parallel passage in Matt. xix, 29, reads, "shall receive manifold, and shall inherit life eternal." In Luke xviii, 30, the reading is "shall receive manifold more in this time, and in the age to come life eternal." Furthermore, in Matt. xix, 16; Mark x, 17; Luke x, 25; xviii, 18; eternal life is spoken of as an inheritance, and this word involves the idea of a property or blessedness to be received at some future time. The phrases "in this time," "in this world," and "on the earth" as contrasted with "in the age to come" imply experiences in life in some other world or age beyond the present. In the picture of eternal judgment, which is written in Matt. xxv, 31-46, the righteous who go "into eternal life" "inherit the kingdom prepared for them from the foundation of the world." That inheritance is an entrance into the joy and glory of the King himself.

Eternal life in synoptists.

An inheritance.

In the various epistles the ideal of a glorious inheritance in eternal life is frequently presented. No unrighteous person can inherit the kingdom of God (Gal. v, 21; 1 Cor. vi, 9, 10; Eph. v, 5), but those who "by patience in welldoing seek for glory and honor and incorruption" shall receive eternal life as reward rendered by the righteous judgment of God (Rom. ii, 7). Grace reigns through righteousness unto eternal life (Rom. v, 21), and they who are "made free from sin and become servants to God, have their fruit unto sanctification, and the end (final result and consummation) life eternal" (vi, 22). So, too, "he that soweth unto the Spirit shall of the Spirit reap eternal life" (Gal. vi, 8). In the Acts of the Apostles (xx, 32; xxvi, 18) Paul speaks of "the inheritance among all them that are sanctified." In the Epistle to the Hebrews we read of "them that shall inherit salvation" (i, 14), and of them that "receive the promise of the eternal inheritance (ix, 15). In 1 Pet. i, 4, the writer tells his readers that God has begotten them unto a living hope, "unto an inheritance incorruptible, and undefiled, and that fadeth not away reserved in heaven for them." In Col. i, 12, the apostle "gives thanks unto the Father who made us meet (*ἱκανόω, fit, sufficient, competent*) to be partakers of the inheritance of the saints in light;" and in Eph. i, 13, 14, he speaks of "being sealed with the Holy Spirit of promise, which is an earnest (*ἀρραβών, pledge and part payment*) of our inheritance, unto the redemption of God's own

In the epistles.

possession;" that is, unto the final consummation of the redemption of all those whom God claims as his peculiar treasure and the people of his own possession (comp. 1 Pet. ii, 9; Exod. xix, 5; Deut. vii, 6).

From all these scriptures it becomes apparent beyond controversy that the spiritual life begotten in the heart of man by the power of the Holy Spirit is part and parcel of a glorious inheritance. It is a possession of manifold fullness, and is conditioned in a fitness of character, a godliness (*εὐσέβεια, reverent piety and beautiful religious conduct*) which "has promise of the life which now is, and of that which is to come" (1 Tim. iv, 8). There can be no living this life apart from God, for it is begotten in the soul by a heavenly birth and is continually nourished and strengthened by the Spirit of God. The child of God receives the spirit of adoption, is made a partaker of the divine nature, and cries out, Abba, Father. This heavenly relationship, vitally uniting the soul of man with the eternal Spirit, is of the nature of eternal life. It brings great blessedness in this life and in this world; but it is as abiding as the nature of God. It is continually springing up into eternal life. It is, in a Johannine way of thinking, a life unlimited by time and place, but ever abiding in fellowship with the Holy One, and with his Son Jesus Christ. But in no way inconsistent with this concept it is also thought of as an everlasting inheritance. "If children of God, then also heirs of God, and joint heirs with Christ" (Rom. viii, 17); and if "sufficient to be made

partakers of the inheritance of the saints in light" (Col. i, 12), their portion is an ever-continuing fellowship with the Eternal One. And so by every inference and suggestion of these Scriptures each individual life, whose "fellowship is with the Father, and with his Son Jesus Christ" (1 John i, 3), continues eternally in that blessed companionship. Both in this age and in that which is to come, in this world or in any other to which he may pass on, on the earth or in the heavens, the child of God abides in life, and in love, and therefore in endless conscious bliss. We may accordingly add one word to the beatitude, and say, "Blessed are the pure in heart, for they shall eternally see God."

CHAPTER X.

CONCLUDING WORDS.

WE have now taken our scriptural survey of the new and living way which leads unto eternal life. It is a narrow way, and to enter it one must enter through a narrow gateway (Matt. vii, 14). But it leads through many a charming scene, over green pastures, and beside restful waters. "O the manifold blessedness of the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers" (Psa. i, 1), but delighteth rather in the highway of Jehovah, "the way of holiness," over which the ransomed walk with singing, and receive the blessing of everlasting joy upon their heads (Isa. xxxv, 8-10).

Blessedness of the way.

This way of holiness is well called NEW. The vigorous activity it inspires makes the life of him that walks therein like the new wine which bursts old wine-skins and must needs have a vessel fresh and expansive like itself (Matt. ix, 17). The old leaven of malice and wickedness must be purged out and give place to a new lump of the unleavened bread of sincerity and truth (1 Cor. v, 7, 8). For we have seen that he who walks this highway of the heavenly King is a new creature in

Well called new.

Christ Jesus, a new creation. With him "the old things are passed away; behold, they are become new" (2 Cor. v, 17). He has been "renewed in the spirit of his mind and has put on the new man, who after God has been created in righteousness and holiness of truth" (Eph. iv, 24). Upon him, "he that is holy, he that is true, he that hath the key of David" writes the name of his God, and the name of the new Jerusalem, and his own new name (Rev. iii, 7, 12), and he thus purchases out of the earth and glorifies all his undefiled ones that they may "sing a new song before the throne" (Rev. xiv, 3).

This way into the most holy place of the heavenlies is also appropriately called the LIVING WAY, for it is the way into the presence and fellowship of the living God. "He is not the God of the dead, but of the living" (Mark xii, 27). He is the heavenly giver of the "living bread," the "living water," and the "living oracles;" and, to be holy and acceptable before him, we must present our bodies a living sacrifice (Rom. xii, 1), and ourselves "as alive from the dead" (Rom. vi, 13). According to Peter we are "begotten unto a living hope," and are also, "as living stones," builded up into a spiritual house (1 Pet. i, 3; ii, 5). Everything that pertains to this way is instinct with life. To enter it is to enter into life, to have one's name written in the book of life, to take of the water of life freely, and to eat of the tree of life which is in the garden of God. He that is pure in heart and holy in life has in his own

Well called living.

experience of fellowship with God the unmistakable witness "that God gave unto us eternal life, and this life is in his Son," who ever liveth to make intercession for us. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ" (John xvii, 3).

We should, accordingly, comfort one another with these precious truths. There is no excuse for anyone fainting by the way. "Though our outward man is decaying, yet our inward man is renewed day by day" (2 Cor. iv, 16). Fresh and new with every morning come the inspirations of the living God, and the witness of the holy comforter, the Spirit of truth, is an abiding and continuous helper. He speaks in the message of the prophet, and "thine ears shall hear a word behind thee, saying, This is the way, walk ye in it" (Isa. xxx, 21). Though beset with a thorn in the flesh, and buffeted by the powers of evil, we, like the apostle, may hear the living Spirit say, "My grace is sufficient for thee" (2 Cor. xii, 9).

Full of comfort.

We have written the foregoing pages in the hope of promoting a deeper interest in "the heavenly things" (*τὰ ἐπουράνια*, John iii, 12) and "the heavenly places in Christ" (Eph. i, 3). It has been shown that these heavenly things in Christ are blessed realities to be received now and here in this present life. There is no part of the new and living way here outlined which is not entitled to be called holy. And yet we have seen

Call to deeper interest in the heavenlies.

that there are particular phases of experience therein which are appropriately called "perfect love," "holiness of heart," and "Christian perfection." Some are accustomed to call these aspects of personal attainment and piety in Christ "the higher life." All these terms are definitive and sufficiently scriptural, and the doctrine and experience to which they point should certainly commend themselves to all right-minded people who have any practical knowledge of the mysteries of the kingdom of God. We should all covet earnestly the best gifts, and above all else that gift of perfect love which has been felicitously called "the central idea of Christianity." At the same time we should carefully and prayerfully guard ourselves against the danger of disparaging any element or aspect of positive Christian experience. How goodly and how beautiful to behold the convicted sinner turn from his evil way, repent, have faith in God through Jesus Christ, obtain remission of sins, justification unto life, and reconciliation with God! How marvelous the new birth from above and the new life which is at once a new creation, and a passing out of death into eternal life! Sonship, adoption, assurance, communion with God, loving him with all the heart and our neighbor as ourselves, attaining unto righteousness, and sanctification of spirit, and hallowing discipline through trial, and conscious partaking of the divine nature, and the actual possession of the eternal kind of life—surely these are all unspeakable gifts, and in every one we may behold some charming aspect of "the beauty of

holiness." No one of them is seen at its best unless viewed in the one common heavenly light which illuminates them all. And what more need we say, except to repeat the prayer of Jesus that all who live and believe in him "may be one, even as thou, Father, art in me, and I in thee, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me"?

O blessed life, unspeakably divine!
This, this is heaven. Our opened eyes now see
The mystery of God in ecstasy
Of vision far transcending all confine
That needs the light of sun and moon to shine.
The temple of the living God are we.
Henceforth in this pure, new, and living way
Walk, O my soul. The sons of light are here,
And from their faces God wipes every tear,
And from his presence they shall never stray.
See how they gather at the heavenly throne!
They banquet by the streams of Paradise,
And sing new songs that ravish all the skies.
Risen with Christ in God they all are one.

INDEX.

ABRAHAM, faith of, 35, 93.
Adoption, 60.
Alford, 54, 67, 101.
Assurance, 66.

BAPTISM, 100–104.
Baptismal regeneration, 53.
Baruch, 18.
Beet, 97.
Bengel, 56.
Beyschlag, 45.

CALVIN, 70.
Childhood piety, 24.
Church fellowship, 96.
Circumcision of heart, 48.
Confession, 40.
Conversion, 30.
Conviction of sin, 25–29.
Creation, new, 54.
Cremer, 46.

DEATH, spiritual, 19, 20.
Degrees of sin, 21.
Depravity, 18–21.
Drummond, 57.

ECCLESIASTICUS, 18.
Ellicott, 51, 52.
Ezra, Fourth, 18.

FAITH, doctrine of, 33–40.
Fatherhood of God, 59.
Forgiveness, 42.
Freedom, Christian, 67–70, 119.

GROWTH, spiritual, 71–73, 91.
Guilt, 17, 20.

HEALING by Jesus, 39.
Holiness, 79.
Hort, 101.

INSTRUCTION, Christian, 109.

JAMES and Paul on faith, 37.
Justification, 42, 43.

KANT, 14.

LAW of God, 17.
Liberty in Christ, 67–70, 119.
Lightfoot, 34.
Limitations, human, 14.
Love, perfect, 89, 90.

MELANCHTHON, 70.
Merrill, 44, 66.
Meyer, 18, 50, 65, 90.
Miley, 21.

NEW CREATION, 54.

PAUL and James on faith, 37.
Penitential psalms, 26.
Perfect love, 89.
Perfection, 83, 84.
Practical godliness, 111.
Prayer, doctrine of, 111–115.

RECONCILIATION, 45, 46.

Regeneration, 49–59.
Remission of sins, 42.
Repentance, 29.
Righteousness, 80.
Ritschl, 62, 70.

SACRAMENTS, 100.
Salvation God's gift, 55.
Sanctification, 77.
Sanday, 18.
Schöttgen, 55.
Self-consciousness, 13.
Sin, Paul's doctrine, 18, 19.
Sinfulness, human, 15, 16.
Spirit, fruit of, 88.
Spirit, witness of, 64, 65.

TEACHING of the Twelve, 23, 105.
Temptation, 16.
Tischendorf, 101.
Tregelles, 101.
Trial, discipline of, 92.

VIRTUES, Christian, 87.
Volition, 16, 17.

WEISS, 50.
Wesley, 17, 65.
Westcott, 101.
Whedon, 21.
Will, freedom of, 16, 17.
Witness of the Spirit, 64, 65.

46,858

DATE DUE

230.04
T329n

46.858

BT 21 .T477 1902

Terry, Milton Spenser, 1840-
1914.

The new and living way

UNITED THEOLOGICAL SEMINARY

United Theological Seminary Library
MAIN BT21.T477 1902
Terry, Milton The new and living way :
3 0645 0005 2524 2